

gay community news

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THE GAY WEEKLY 35¢

100 busted as crackdown continues at Boston Public Library



Body Politic to Appeal Decision

How Chicago Hiring Policy

Supreme Court says
hiring policy is unconstitutional

Craig
Russell

The
Future
Event

gay community news

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News Analysis

Boston Public Library Continues Crackdown

By David Brill

BOSTON — John Kelly (not his real name) was walking on the first floor of the Boston Public Library in Copley Square last week when he was approached by an attractive young man dressed in tight-fitting clothes. "What do you like to do?" the young man asked John. "What do you mean?" John replied. "I mean sex," was the answer. "Oh, I guess I like to screw." The young man showed him a badge.

For that conversation, John Kelly was arrested and charged with "open and gross lewdness," a felony carrying maximum penalties of three years in jail and/or a \$300 fine. He was taken at gunpoint, in handcuffs, to Boston Police District Four.

Steven Smith (not his real name) was walking on the third floor of the li-

brary when the same young man smiled at him and scratched his own crotch. After exchanging pleasantries, the young man told Steven he was under arrest for "open and gross lewdness." When they got to the station, Steven, who is 35 years old, was told he had been charged with prostitution.

Their cases are similar to that of Kevin Jones (not a real name), who was in the library for a concert and had to use the bathroom. The same young man approached him, asked if he was interested in "fooling around," and gestured for him to come closer. Kevin said that he wasn't interested. "But aren't you gay?" the young man asked. "Yes, but I'm not interested," Kevin answered. "You're under arrest." The charge was open and gross lewdness.

These are a few of the most recent "horror stories" told by men who have been arrested during the past two weeks at the Boston Public Library. There have been over 100 men arrested. Lt. William Bratton of Boston Police District Four told GCN that the arrests have been in response to numerous complaints by library patrons and the library management concerning "cruising" on the premises. "We're going to continue the plainclothes operations until the problem has abated," Bratton said. But should the police be fabricating charges? "There's so much going on there, we don't have to fabricate charges." Wouldn't a uniformed police officer be more effective and more fair? "That would be too expensive."

Many of the arrested men were so embarrassed, so nervous, and so terrified after their arraignments that they pleaded guilty to avoid a trial. A few others have retained their own attorneys and intend to produce witnesses at their trials to prove that the charges were fabricated, that the police engaged in entrapment and misconduct, and to stop what they allege is highly questionable police behavior.

Most of the men were not engaged in actual sexual acts, but merely talking with the plainclothes officer. A few men say that their only "crime" was looking at the young man who later turned out to be a police officer.

John Ward, a Boston lawyer who is defending a number of "library cases," told GCN, "The police re-

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Boycott of Beer Continues in San Francisco

Coors Changes Hiring Policy and Tests

By Jim Marko

GOLDEN, CO — The Adolph Coors Brewing Company has added "sexual preference" to its equal employment opportunity policy. The company, which has been the target of a boycott in San Francisco and other cities because of its hiring policy (see GCN Vol. 5, Nos. 4 and 18), announced on March 10 that under the equal opportunity employment policy, "the company does not discriminate on hiring in the areas of race, color, creed, sex, sexual preference, age, handicap or national origin."

Bob Russo, a spokesperson for the firm, told GCN that the decision to add "sexual preference" was a corporate decision. He added that the official announcement was made by William Coors and Joseph Coors, the top officials of the family-run firm.

"We began meeting with gay rights

leaders in various parts of the country," Russo explained, "and they had sought proof that we did not discriminate against gays in hiring." Russo insisted that Coors had never discriminated against gays.

GCN reported in November, 1977, that Coors did not hire gays, and in fact had questioned prospective employees about their sexuality. Affidavits, copies of which were secured by GCN, showed that questions about homosexual activities were asked of people seeking work during polygraph examinations.

Spokesperson Russo assured GCN that this was not true. He added that along with the change in hiring policies, Coors had also modified the lie detector tests given those seeking work. Instead of the 50 questions asked on the tests, there are now seven

basic queries. "The new questions," said Russo, "have to do with drug use, political activity, and truth in filling out job applications."

"We have never asked about homosexual experiences; that was false propaganda that came from organized labor," Russo contended. Local 366 of the Brewery Workers, AFL-CIO has been on strike at the Coors plant in Golden since April, 1977.

The boycott of Coors will apparently continue in San Francisco, where the sales of the product have been affected. Howard Wallace, one of the organizers of the Coors Gay Boycott, said that the changes in the hiring policy are not significant. He said that "the adding of 'sexual preference' to its personnel statement will have no teeth in it unless there is unionization. The Coors Company . . . has made it

clear that it is attempting to destroy the Brewery Workers Union. Without bargaining rights, the employees have no recourse but to follow the day-to-day dictates of management."

Wallace contended that the boycott of Coors "is 100% successful in San Francisco," and is spreading across the state of California.

When questioned about the effect of the boycott on the decision to make the policy changes, Coors spokesperson Russo told GCN that "it would not be fair" to credit the boycott with causing the change. "It would be fair to say," Russo added, "that the leadership of certain gay spokespeople brought about an awareness that had not previously come to Golden. Based on that awareness, the company took positive actions to demonstrate its sincerity."

Judge Dismisses Quash Application

Body Politic Will Appeal Court Decision Allowing Search Warrant

TORONTO, ONT — On March 15 a Toronto judge dismissed an application by *The Body Politic* to quash the search warrant used in the police raid on the paper's offices. The publisher, Pink Triangle Press, has announced that it will appeal the decision.

Justice Hugh Garrett, a recently appointed member of the Supreme Court of Ontario, ruled that the police were authorized to seize the material in the raid. After a three and a half hour search on Dec. 30, 1977, police left the paper's offices with 12 boxes of material, including subscription lists and manuscripts for publication.

The Body Politic's attorney, Clay Ruby, had argued that the warrant was illegal because it was broad enough to

allow the police to go on a "fishing expedition." In his argument before Justice Garrett, Ruby charged that the warrant did not properly specify the offenses for which it was issued and did not list with "sufficient precision" the materials which could be seized. He added that the justice of the peace who signed the warrant was not "acting judicially as is required by law."

Ruby said that the warrant which allowed police to confiscate the material show that there was "something desperately wrong with the warrant and with the treatment of a reputable journal."

Ruby's argument was countered by an attorney with the Ministry of the Attorney General for Ontario. S.

Casey Hill said that any excesses in the terms of the warrant had "no effect on the jurisdiction of the justice to issue the warrant."

Attorney Hill added that the publisher, Pink Triangle Press, could apply under the Criminal Code of Canada to examine and make copies of the seized material, but that it had not done so as of the hearing date.

Gerald Hannon, who was charged under two obscenity statutes along with Kenneth Popert and Edward Jackson, said that Pink Triangle is planning to apply under the Code to view the material. "We'll probably do it," he said, "in between our appeals and we think it will be allowed."

Hannon told GCN that the decision by Justice Garrett will be appealed to the Ontario Court of Appeals. "If we lose there," he said, "we'll go to the Supreme Court of Canada." Hannon, who authored the article "Men Loving Boys Loving Men," expressed disappointment with the decision by Justice Garrett. "I was angry because it seemed clearly to be a case of abuse of police power."

Kenneth Popert, president of Pink Triangle, said "We have an obligation to defend our freedom of the press and the privacy of our readers. We intend to fight to have this extralegal procedure stopped before it spreads."

News Notes

MASS. RIGHTS UPDATE

BOSTON — The bill that would prohibit discrimination against gays in civil service jobs in Massachusetts has been referred back to committee.

On Thursday, March 16, the Massachusetts House of Representative took the action after the bill's sponsor, Rep. Elaine Noble, had decided that the measure had no chance of clearing the Legislature this election year. "Introducing it," Noble said, "is always a gentle reminder."

The legislation, which has been introduced in every legislative session since 1972, came closest to passage in the fall of 1977. At that time it cleared the State Senate with an amendment calling for a nonbinding referendum on the question of gay rights. The House killed that proposal after opponents of gay rights tried to amend the measure further to restrict the number of state employees affected by it.

The Massachusetts Caucus for Gay Legislation had opposed the effort to exclude police, firefighters and correctional officers from the bill. The organization is planning to work quietly this year in the campaigns of legislators who have supported the rights measure in the past.

PROVIDENCE HEARING PUBLIC

PROVIDENCE — The City Council here has opened to the public a hearing on the Providence Comprehensive Anti-Discrimination Ordinance. The public meeting will now be held in the City Hall Chambers at 7:30 p.m. on March 29.

On November 29, 1977, 34 speakers appeared at a public hearing in favor of the ordinance — there were no speakers opposed. The ordinance has picked up more support in the past month as a coalition of organizations, led by Rhode Island Working Women, held a news conference to press for passage. The rights measure has also been endorsed by the State Advisory Committee to the US Commission on Civil Rights.

NATIONAL HEALTH CONFERENCE

PHILADELPHIA — The National Gay Health Coalition has announced that the first national gay health conference will be held in Washington, D.C., Friday through Sunday, May 19-21. There will be speakers from member organizations and from the federal health establishment, as well as a full day of workshops addressing the concerns of lesbians and gay men as providers and recipients of health care.

Topics covered at the conference will include a national overview of gay counseling and health services; the situation of gay workers in straight health care systems; the relationships of gay health groups to larger organizations, to each other and to the community; and the federal impact on gay health needs and services.

The registration fee is \$20, \$5 for students, and some free local housing will be available. For more information, write to the National Gay Health Conference Committee, 501 S. 44th St., Philadelphia, PA 19104.

PROGRESS IN THE STRUGGLE

NEW BRUNSWICK, NJ — The New Jersey Gay Coalition, an organization with representatives of lesbian-feminist, community, college and religious gay groups, will sponsor a statewide conference "The Problems and Progress in the Struggle for Gay Rights." Hosted by the University Coalition of Lesbian Feminists and Rutgers Gay Alliance, the Conference will be held from 10 a.m. to 5 p.m. on Saturday, April 15th at Rutgers Student Center, College Avenue in New Brunswick.

Kay Whitlock, Coordinator of the National Organization for Women Task Force on Sexuality & Lesbianism, and Bruck Voeller, Co-executive Director of the National Gay Task Force, will be the keynote speakers.

Workshops being offered include: How to Love While Being Hated; Trends in Religious Attitudes; Women and Men — Cooperation and Conflict; Dade County and Beyond; Gay Action in New Jersey — How?; and Development of Psychological Views of Homosexuality.

More information is available in Hackensack 343-6402 evenings, in Newark 481-1197, in Montclair 746-6196, and in New Brunswick 932-7886 7-9 p.m. Mon.-Thurs.

BOSTON/BOISE FINANCES

BOSTON — The Boston/Boise Committee has issued a Financial Statement as of March 14, 1978. Income in the form of contributions total \$1,290. Contributions are as follows: Metropolitan Community Church/Boston, \$200; Integrity, \$50; Gay Legislation, \$300; Gay Pride Committee, \$200; Fag Rag, \$200; individuals, \$340.

Total Expenditures for the group have been \$1,157.72. Printing and copying has cost \$172.72; legal fees, \$960; and a contribution to the *Body Politic*, \$25.

Boston/Boise has a cash on hand fund of \$132.28. Liabilities, which consist of outstanding legal expenses, are \$432.85.

GAY PRIDE GETS CITY FUNDS

SAN FRANCISCO — The Gay Freedom Day parade in this city has been given something of an official stamp of approval. Chief Administrative Officer Roger Boas announced that an allocation of \$10,000 was being awarded the Gay Pride Foundation on the recommendation of the Hotel Tax Advisory Fund Advisory Committee. The Committee said that the June 25 parade met their established criteria which required that the parade have a large number of participants and viewers, and that it get substantial support from sources other than the hotel tax.

In his letter to the parade sponsors, Boas said the committee "and I were influenced by your successful efforts last year to present a well-managed, orderly event, and we expect that this year's event will be handled in the same fashion."

GAY RIGHTS WEEK

NEW YORK, NY — The Coalition for Lesbian and Gay Rights has planned a rally and march on April 16 in its campaign to pass a gay rights bill in the New York City Council.

David Thorstad of CLGR said the group expects a bill to be introduced into the Council during the first week of April. The measure would ban discrimination in New York City on the basis of sexual orientation in jobs, housing and public accommodations.

CLGR is calling on all organizations supporting the bill to sponsor activities during the week of April 9-16, which they have designated "Gay Rights Week." The activities will end in a march and rally, Sunday, April 16 through the Upper West Side of Manhattan. Marchers will assemble at 12:30 at Columbus Circle.

MEN AGAINST SEXISM

CAMBRIDGE — Men Against Sexism, a men's collective, announced plans for a benefit concert to help defray the costs of producing the group's first record album. Folkways Records will produce the album later this year.

The benefit concert will take place at the Old Cambridge Baptist Church, 1151 Massachusetts Avenue, Cambridge, on Saturday, April 1, 1978 at 8:00 p.m. (Tickets are \$3.00 at the door, or \$2.50 in advance and can be purchased at Redbook, 136 River Street, Cambridge, or at the Freedom Crafts Center at the Arlington Street Church, 355 Boylston Street, Boston.)

Featured at the concert will be various Cambridge folksingers including Willie Sordill, Joanna Cazden, Kenny Arkin, Johnny Golden, Marcia Taylor, Michael Hussin and George Fulginiti.

EXPERIENCING OTHER MALES

BOSTON — The Free University of the Fenway, an educational resource open to any interested persons, will be conducting a course called "Experiencing Other Males." The brochure describes the course as being able to "provide an open, resourceful, and supportive climate in which we can as a group facilitate our understanding and growth in our relationships with other males. Culture imposes roles and images on us which affect our relationships with others, males as well as females."

The Convener of the group will be John Payne. "Experiencing Other Males" will meet 6 times on Tuesday evenings between 7:30 and 9 p.m. beginning March 28. There is no pre-registration, if you are interested merely attend the first meeting at 68 St. Stephen St., Boston. If you have any questions, call John Payne, 628-8585.

NEW AMERICAN MOVEMENT

NEW HAVEN, CT — GCN staff member Nancy Wechsler will be one of the speakers at the Northeast Regional Conference of the New American Movement in New Haven, Saturday, April 1.

The New American Movement is a socialist-feminist organization of women and men in nearly 40 chapters throughout the nation. The organization states that it is "committed to organizing a majority movement for a social and economic system that is thoroughly democratic and in which no people are oppressed because of their race, sex or sexual orientation."

Registration for the New Haven conference will be between 9:30 and 10:00 a.m. on April 1 at Dwight Hall on the campus of Yale University. For further information contact Katharine Kennedy or Robert Shaffer in New Haven, 203-789-8372.

TIDEWATER CONFERENCE

NORFOLK, VA — Jean O'Leary and Bruce Voeller, co-executive directors of the National Gay Task Force, will be keynote speakers at the Second Tidewater Lesbian/Gay Conference, to be held at Old Dominion University, Norfolk, May 26-28.

The theme of the conference is "Opening Our Own Doors." Workshops and playshops will focus on specific topics such as politics, intimacy, religion, health, separatism, music, etc.

To register for the conference, send your check for \$5, payable to ODU-GA, along with your name, address, phone, arrival day and time, request for free housing if you want it, and requests for child care or special arrangements for the handicapped to Tidewater Lesbian/Gay Conference, P.O. Box 11123, Norfolk, VA 23517. The deadline for the \$5 pre-registration is May 1. Afterwards it is \$8.

KENTUCKY RESCINDS ERA

FRANKFORT, KY — Lt. Gov. Thelma Stovall of Kentucky has vetoed a resolution rescinding the State Legislature's ratification in 1972 of the Equal Rights Amendment. Stovall was serving as Acting Governor in the absence of Gov. Julian Carroll who was on vacation.

Lt. Gov. Stovall, a strong supporter of the ERA, fought the move to rescind the ratification. She charged that the Kentucky General Assembly "wasted valuable time and energy in using many tactics, within or without the boundaries of the rules adopted by the Legislature."

Kentucky is the fourth state to vote to reverse the ratification of the ERA. The amendment is three states short of the 38 needed for ratification by next year.

CHURCH SEPARATION

PORTSMOUTH, NH — A Portsmouth gay church group, Christian Community Church, has been formed following withdrawal from the Metropolitan Community Church of Boston.

The members of the group sent a letter to MCC/Boston explaining the unanimous vote to declare "independence of MCC/Boston at this time." The group's minister Chris Herrick has resigned as an Exhorter of MCC and relinquished her membership at the same time.

Christian Community Church wrote to MCC saying, "We would like to thank MCC/Boston for their support in the past and we wish our brothers and sister well in the future. We are interested in friendly contact."

The Christian Community Church meets on the first Sunday each month at 7 p.m. at the South Church, 292 State St., Portsmouth, NY.

GAY MURDER

CHELSEA, MA — The body of a 49-year-old gay man was found early Sunday morning, March 19 at his home in this Boston suburb. Police report that Henry S. (Pat) Rawson, an employee of Delta Airlines, was found dead of multiple stab wounds. A number of knives were still imbedded in Rawson's chest. Chelsea police are continuing their investigation.

Anyone with information about Rawson or the murder should call Capt. Thomas Evans of the Chelsea Police, 884-8811.

6 to 1 Landmark Ruling

Florida Court Rules Gays Can Practice Law

MIAMI, FL — The Supreme Court of Florida has ruled that a homosexual can not be denied admission to the state bar because of sexual preference. The 6 to 1 decision declared that mere acknowledgment of a "homosexual preference by an applicant" was not in itself a failure to meet "the good moral character" standard for admission.

The decision is the first in this country concerning a gay attorney's right to practice law. The question has not been the subject of discussion in the past because, apparently, state bar associations have not systematically excluded gays.

Rober Eimers, a practicing attorney in Philadelphia, applied for admission to the Florida Bar in 1976. He had passed the bar examination there but was summoned to a special hearing be-

fore the State Board of Bar Examiners. In that hearing Eimers was asked if he was gay. As Eimers told GCN this week, "I said yes . . . I was under oath, so I told them the truth. They then asked me what I meant by [being gay] and I told them it meant same sex affections. They asked me if that should be taken into account, and I said no."

According to Eimers, a former business partner of his in California had told the Florida Bar of his homosexuality. That partner, said Eimers, had asked him to perjure himself in another case — something Eimers refused to do.

Expressing "elation" at the court ruling, Attorney Eimers said that the decision means that "homosexuals"

can be less afraid when applying for a government license. They can be less afraid if they already have a government license to practice law, medicine, teach, whatever, because if they are 'found out' they can say 'so what.' "

The decision was not a complete victory, however, as the court indicated that the ruling might go against an applicant engaged in "homosexual acts" beyond his admission that he or she was gay. But as Eimers told GCN, this is the first case which deals with gays who do have government license, and "licensing boards considering denying applications because of homosexuality just will not be doing it."

Bruce Winick, the general counsel for the Florida Civil Liberties Union, which represented Eimers, said the case

stands for a "broad anti-discrimination principle." "The government," he added, "may not discriminate constitutionally by reason of status alone . . . The decision . . . means that a person's status cannot be considered sufficient reason to disqualify any person from government benefits, privilege, license or employment."

In 1976, an American Bar Association subcommittee asked bar associations across the country whether sexual orientation was weighed in applications for admissions. No state bars admitted that such information was sought. Asked, "Do you have a policy, formal or informal, relating to the admission of gays?" 45 state bars responded in the negative, and six, including Florida, had no response.

Author Gerassi Speaks on the Parallels Between Boise and Boston

BOSTON — John Gerassi, journalist and author of the book *The Boys of Boise*, addressed an overflow audience in the basement of the Old West Church on Monday evening, March 20. Gerassi discussed the parallels between the witchhunt directed against gay men in Boise during the 1950s and the recent arrests of twelve men charged with sex offenses in Revere.

The Boise witchhunt of the 1950s, as outlined by Gerassi, was "part of a struggle between two competing power elites. The whole thing was carefully planned by the entrenched forces of Boise to prevent expansion of a group of outside investors led by a very wealthy individual known to be a 'queen.'" The first victims of the witchhunt were three working class men arrested on charges of having had sexual relations with boys, "in an attempt to test the climate of public opinion." A rash of later arrests, accompanied by banner headlines and a police hotline, created a mass hysteria in Boise, which destroyed the lives of a large number of men and boys alleged to have been involved in homosexual activities.



Author John Gerassi

Gerassi admitted he was initially drawn to the project of writing a book about the Boise witchhunt in the hope of making money. However, as he conducted his research, under the constant threat of danger, his "preliminary prejudice that everyone witchhunted is a victim, and all the witchhunters are

bastards" deepened. "I realized what I was investigating was a political and not a crime story," Gerassi stated, "in those days I was still making the distinction."

Though the book failed to achieve the financial success Gerassi had hoped for, the fact that the "three original defendants, all of whom were still serving life sentences, were released the week after *The Boys of Boise* was published and reviewed in the Boise press, made writing the book worthwhile."

Gerassi also discussed changes in his own attitude toward sex between adults and children. At the time he wrote the book he was uncomfortable with such relationships, which, he said, was "inexcusable, as I had interviewed the boys and knew that while most did it for the money they also did it because they liked it. I didn't put that in the book because I thought they had been brainwashed, corrupted by the men. It wasn't until several years later, when I had come to understand more of the sexuality of children, that I realized you can't draw hard and fast lines to define such things as age of consent."

Gerassi emphasized that, though heterosexual himself, his concern for

the boys and men victimized in the Boise and Revere witchhunts, was not "altruistic, intended to expiate sins for past attitudes. Rather, it is for my own salvation, for my own needs. The reason men were arrested for child molestation in Revere was the same as that for which Allende was murdered in Chile. "American society is repressive," Gerassi told his audience, "not so much because it dislikes gays or blacks or women, but because the system will crack if the hypocrisies which hold together are exposed."

Gerassi, a former editor at *Time* and *Newsweek*, and the author of numerous books treating a wide spectrum of social and political concerns, currently teaches at the University of California at Irvine. His appearance at Old West Church was sponsored by the Boston/Boise Committee, a broadbased community groups organized to oppose the sensational manner in which the District Attorney's office and the Boston media have handled the recent indictments in Revere. As Boston/Boise spokesperson Tom Reeves pointed out, the group's name was derived from the scandal which Gerassi uncovered in *The Boys of Boise*.

Magazine Survey Questions School Principals on Dismissals

By Eric Rogers

NEW YORK, NY — A recent survey of the principals of public elementary and secondary schools throughout the country found that 51% of the principals do not consider homosexuality automatic grounds for dismissal. Forty-two per cent of the principals responding to the survey by *McCall's* magazine, would dismiss teachers automatically, if they learned of the teacher's homosexuality, and an additional 1% responded, "It depends."

The results of the survey appeared in the March, 1978 issue of *McCall's*, the "Magazine for Suburban Women." As part of an article entitled "Should Homosexuals Be Allowed to Teach?", questionnaires were sent to 4,000 principals and more than 1,400 responses were received. The authors of the article are Grace Hechinger, a free-lance writer who has been a college instructor, and her husband, Fred Hechinger, former education editor of the *New York Times* and now president of the New York Times Company Foundation.

The question of automatic dismissal was the most controversial, with several principals writing that, legally,

they could not dismiss solely due to a teacher's homosexuality. An Illinois principal commented, "I would [dismiss automatically], but I don't think the courts would support it." Another principal wrote that, because dismissing on grounds of homosexuality is illegal in his city, "I would seek other reasons for dismissal."

Eleven per cent of the total respondents reported complaints about gay teachers in their schools, primarily from parents. In attempting to discover the nature of these complaints, *McCall's* asked specifically about gay teachers approaching students sexually. Seven per cent of the principals reported complaints of incidents involving such contact. Over 90% of these complaints were "isolated occurrences" that did not recur. Complaints of incidents involving sexual contact between heterosexual teachers and students were reported by 13% of the principals, and 83% of these incidents were non-recurring. The principals were responding to a question specifically asking for the number of complaints, rather than actual investigated and proven incidents or contacts that occurred without complaints.

The principals were also asked if they "knew of instances in which teachers discussed their homosexuality in class." Only 23 principals (1.6%) knew of such occurrences.

The survey also asked for comments from the principals. They ranged from conservative: "All people working with students should be exemplary in moral matters . . . Three cheers for Anita!" — to liberal: "If the teacher

keeps his activities outside of the classroom by not discussing his beliefs and sexual activities with his/her students, then I feel that is their business — unless it interferes with the quality of job done with the students." One principal commented, "Heterosexual persons have been known to seduce and/or attack persons of the opposite sex — should we ban heterosexual teachers? Should teaching be reserved only for eunuchs?"

Rights Ordinance Passes First Test

SAN FRANCISCO — The Board of Supervisors here approved a gay rights ordinance that is considered by many of the gay activists in this city as the most stringent and encompassing in the nation.

The measure, which had the support of Mayor George Moscone, was passed by a vote of 11 to 1. It bans discrimination in employment, housing and public accommodations based on sexual preference. The rights measure requires a second reading, which is scheduled this week, before it can be passed on to the Mayor.

Newly-elected Supervisor Harvey

Milk, who is gay, said the law will be "the most stringent" in the country. "This one has teeth; a person can go to court if his rights are violated once this is passed."

The only negative vote on the Board came from Dan White who charged that the measure would be an "intrusion" into the private sector. White, who claimed that he had respect for the private rights of people "including gays," charged that "if a transvestite shows up at a private school with all the qualifications for teaching, they cannot refuse to hire him for an opening even if they object to having a man dressed as a woman in their school."

community voices

supporting quebecois

Dear GCN:

While I agree with the analysis (*Body Politic*, Feb. '78) that the angry 2000-strong gay rights demonstration in the streets of Montreal on Oct. 23, 1977, in response to savage police repression, accelerated the tabling and passage of bill 88 protecting the civil rights of lesbians and gay men in Quebec, I do believe, however, that the real cause of that piece of gay rights legislation lies elsewhere.

The following graffiti was recently seen on a washroom wall: "Rene Levesque is a fucking French separatist, a goddamned cocksucking fag." In case this is not self-explanatory, suffice it to say that, in many instances, Quebecois are as despised and oppressed as homosexuals and are therefore striving to liberate themselves from this subservience. In this context, it comes as no real surprise that the Quebec Government has acknowledged homosexual oppression and decided to enact legislation to ban discrimination against gay men and women.

Now that oppressed leaders of Quebec sovereignty have recognized and protected the homosexual minority, it would seem logical for gay liberation movement spokespeople to come out in support of Quebecois enfranchisement.

Yvon Thivierge
Hull, Quebec

rehnquist against us

Dear GCN:

Your report on the Supreme Court's recent decision in the case concerning the University of Missouri's refusal to recognize a student gay organization seems to misunderstand the implications of Associate (In)Justice Rehnquist's dissenting opinion.

In arguing that the Court should have reviewed the lower court's decision ordering the University to grant recognition, (In)Justice Rehnquist very piously declared that the Court ought not to seek out "judicial storm cellars to which we may flee to escape from controversial or sensitive cases." But to quote this remark without further context, as your report did, is to miss the major thrust of (In)Justice Rehnquist's argument — which is very decidedly *against* Constitutional rights of any sort for gay men and lesbians.

(In)Justice Rehnquist made it very clear in his lengthy opinion that the presence of the Missouri sodomy law outlawing homosexual acts was the overriding factor in this case. Thus, had the Court decided to review the case, (In)Justice Rehnquist obviously would have voted to uphold the University's position that recognizing a gay student group would lead to violations of the state sodomy law. It is anybody's guess how the other members of the Court would vote; but there is nothing to indicate that the anti-gay majority which upheld the constitutionality of the Virginia sodomy law two years ago has become more pro-gay in the meantime.

The hypocrisy of (In)Justice Rehnquist's remark about not fleeing from controversial issues is apparent when we recall that he has always voted to decline review of any lower court position that denied gay people their rights. It is only the pro-gay decision that he wants to sink his fangs into.

I wonder whether we could get George Allen to trade (In)Justice Rehnquist to the Soviet Union? Surely this is one judge who could hand down the same sort of decisions in a totalitarian society as he has been handing down in ours.

Sincerely,
Craig Howell
Washington, D.C.

praising mitzel

To GCN:

John Mitzel, sitting on a jury, came to these conclusions:

- the defendant in the case was innocent of the sexual charge against him — he had not committed rape.
- the complaining witness was lying. She seemed theatrical and phoney; there were contradictions in her testimony; and she relied in testifying upon a detective who served as a "prompter."
- the DA was deliberately exploiting the sexual fears and prejudices of the jury in order to obtain a conviction he could not justify on the basis of evidence.
- the State did not prove its case at all, let alone "beyond a reasonable doubt."

Although a minority of one in the beginning, Mitzel stood firm, and managed to convince half of his fellow jurors that the defendant was innocent of at least the sexual charges.

Surely Mitzel should be commended for refusing to convict a man he believed, with reason, to be innocent. And yet, he has received only abuse in the letters column of GCN. It almost seems from the letters of Candyke (11 March 1978) and "feminist attorney" Linda Giles (18 March 1978), that they would have voted to convict regardless of the facts in the case. It's as though all men accused of rape by women were always guilty, if only from the original sin of having been born male. Such an outlook, however fascistic, is not altogether unknown, for some "feminists" have already agitated for reducing the evidentiary requirements in rape cases to the point where a woman's unsubstantiated testimony alone would suffice for conviction.

I hope that the time has passed when gay men feel they have to listen reverently to every bellicose sermon to issue from the "feminist" camp, no matter how abusive, unfair, irrational, and bigoted such may be. To fight for our own liberation, we shall have to reclaim our critical faculties. A reactionary muddlehead who waves the feminist banner does not thereby cease to be a reactionary muddlehead. Nor does poison in a different bottle cease to be poison.

With Anita Bryant and Mary Whitehouse and their religio-fascist boot-boys in the background, gay men must realize we may face a battle for our very lives. The present is a period of great confusion and danger for civil liberties — for several years now, the Political Police have been mounting a massive propaganda campaign designed to exploit sexual fears in order to justify political repression. Now more than ever we must use our heads.

If I am ever on trial and falsely accused, I hope I'll have someone with the integrity of Mitzel sitting on the jury.

Yours for gay liberation,
John Lauritsen
New York, NY

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On Friday nights, GCN needs people to help get the newspaper in the mails. Give us as much of your time as you can.

gay clout?

Dear GCN:

Much has been written lately about the economic power of Gays. Survey after survey has reported that Gay people tend to make a lot of money, which they eagerly use on travel, cars, clothes, etc. (unlike straights who would use the same amount of cash on diapers and detergent). Boycotts of Florida citrus and of Coors Beer were started with that in mind, and predictions were made of the panic a Gay boycott would create in these companies' Board of Directors. Gays were urged to buy from Gay-owned businesses and to support Gay-run services.

What destroyed this glorious picture was that it rested on two fallacies. One is the fact that not all Gays earn a lot of money or, if they do, do not necessarily spend it on leisure items or activities. One suspects that the reason slick magazines publish surveys on Gay economic power is not so much to state a fact but rather to attract advertisers to their magazines. If Gays do have more money for leisure it is because they do not have a family to support — a fact that would apply to Single straights as well.

The other fallacy is the idea that all Gays would unite under a cause and follow it to its end. The citrus boycott is a good example. Had all Lesbians and Gays supported such a program, maybe the Florida Citrus Commission would have fallen apart. Instead we have Gays drinking OJ in their homes, Gay bars serving it and Gay organizations providing it in their functions. Think of all the anti-Gay concerns, from Coors Beer to the Roman Catholic Church, which receive vital support, in terms of consumption, labor and support, from Gay people. Anita Bryant and John Briggs have more Gay economic support than either they or the Gays realize or admit.

The first fallacy is venial, and can be safely ignored except in that it gives a distorted view of the Gay Community. The second one is more serious. I believe that before any serious effort at economic politics is launched we must first get our Community to cooperate. We must not use our money unwisely. We must stop giving our money to our enemies, and instead give it to Gay or pro-Gay outlets. We do have a great economic power if we learn how to use it. But until we do, all the talk about "Gay clout" will be just talk.

Jesse Montegudo
Miami, FL

church as crock

Dear Sirs,

Usually, I skip over anything in GCN that pertains to the Catholic Church since "The Church Is An Enemy," even if it is not, as you say "The Enemy." It's nice to know what your enemy is up to, but knowing about your friends is probably more important.

However, I did read it, and I must say that I am agast that anyone familiar with the *Summa Theologica* or early Church history written from anything other than a Catholic viewpoint, could assume that the church had anything to do with majority opinions. The only majority that mattered was more soldiers or more bishops, and the soldiers were usually called upon by the bishops in the end.

The Catholic Church has always prided itself on being a revealed religion (which is precisely why some Catholics rejected papal infallibility; they preferred to have their revelations in the distant past). No, homoerotic elements were part and parcel of almost all of the pagan religions and for that reason, had to go.

It is when the Church has started to react to the *vox populi*, that it has lost its moral authority, its audience, and its contributions. Fortunately, in the process of watching this decay happen, some of us realize what a crock of shit the whole thing is anyway, and move on to more important issues.

Sincerely yours,
David Rockwell
Bellows Falls, VT

wasted on anita

Dear Editor,

With the name of Anita Bryant almost becoming a household word, and oranges her official logo, I feel it's time that the Gay Community stop wasting our newspaper space and money on a human being as sad as she.

Every time I hear her name mentioned, or see a glass of O.J. from the Florida Sunshine tree, it makes me want to vomit inside a sack of grapefruit (from Calif.). Are we as a valuable part of the community becoming *Anita-phobic*? Everywhere I travel, either here in Chicago, Boston, or New York, my ears keep picking up Anita Bryant jokes, putdowns, songs, and even T-shirts! (Granted, I have even told a few Anita jokes myself.) But must we draw so much world-wide attention to Miss Bryant and her Save Our Children nonsense? I believe that the prevailing feeling of the heterosexual populace is that Anita is "off her rocker." Are we worried that she has that much power that she can lock us back in our now opened closets? If anything she has helped us to see how right we are!

Instead of fighting against her, mocking and making jokes about her, maybe we should all Pray for this sad and misguided "Christian Woman."

Remember Miss Anita: Jesus said, What so ever you do to the least of my brothers, (sisters) that you do unto me!!

Meditate and Pray on that quote Anita Bryant!

Peace,
Wayne A. Foti
Chicago

myths and half-truths

Dear Brothers & Sisters:

While I emphathise with John Kyper's anger and rage over the gay rights defeat in Dade County last June, I would like to correct some of the myths and half-truths he stated in a feature article in GCN (Mar. 18) in regards to the June 7th election.

Kyper is one of many individuals who have theories why we lost in Dade County, but is ill-informed and totally unfamiliar with the situation. As a gay person who has lived most of his life in South Florida and an activist who worked full-time for months during the Dade County battle, I resent all these gay self-appointed "experts" (many who have never even visited Miami) faulting the Miami gay community for the way we handled the campaign. The defeat is no one's fault: not the Dade County Coalition's, not Jack Campbell's, not Bob Kunst's or the Miami Victory Campaign's — we all tried our best.

The old myth that the Dade County Coalition took a "respectable" or "low profile" approach is totally false. The gay community used every means to argue our case: television, radio, public forums, newspapers, High School and college classes, etc.

In Kyper's article he states that David Goodstein and Campbell "financed the Dade County Coalition." What an insult to all of us who made contributions! The fact is, thousands of gay sisters and brothers contributed to our campaign: we had fundraisers, passed the hat, and made contributions in many ways. The donations by Campbell and Goodstein were very insignificant in the total amount raised.

We lost the Dade County referendum election because of the powerful opposition we faced: a unified coalition of Protestant Fundamentalists, the Baptist Churches, the Catholic Church hierarchy, the Anti-ERA and "Right-To-Life" groups, the Republican Party, the John Birchers and all the conservative groups. Both major newspapers were against us, and refused to print our better ads. Our opposition was vast, well organized and financed.

I believe that in the long run, the Dade County experience will strengthen, unify, and educate lesbians and gay men. We lost the battle, but we'll win the war.

Mark N. Silber
Hollywood, FL

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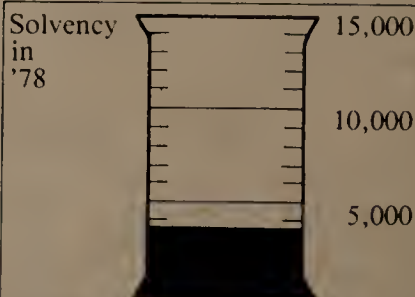
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speaking out

Notes on 'Sex-Ring' Cases



By Tom Reeves

It would be great if the "Revere Sex Ring" cases would go away. They won't. Even the best of the straight media coverage, like last month's *Village Voice* article, will pander and sensationalize to get attention (what straight headliner can resist "boys for love or money"?). The original lies about small children being raped and about child pornography will be repeated even by those who seek to tell a "balanced" story. In that process everyone gets hurt again and again. Last week it finally happened: one of the real victims in these cases — that is, one of the 24 indicted men — attempted suicide in the face of what he saw as a hopeless if unfair fate. Another one of the men, who has a resilience and quiet energy that is enviable, nevertheless says he wakes up in the middle of most every night with the nightmare of Walpole on his mind. NONE of these men has committed violence or done anything else worthy of such extreme torment and ruin. Many of them are "guilty" only of non-coercive, voluntary affection and sex with adolescent friends. Some seem, upon close investigation, to have been "framed" even at that! Yet they all suffer along with their alleged "victim." Many of the boys say they felt tricked into betraying men whom they cared for and trusted. One "victim," now 16, told me he wakes up daily hoping it was a dream. It wasn't, and the furor is going to increase rather than subside. The 20 or so trials that begin next month will be seized by Mr. Byrne and the media to vent homophobia, to make money or to play dirty (Boston) politics. *New Times* magazine snidely commented that Byrne had accomplished what Anita failed to do: nail us all on a child molestation and pornography rap. To beat that absurd charge, we need an open discussion of the real issues involved both in these cases and in sex between men and teenage boys generally.

Four genuine questions emerge from the avalanche of false issues and slogans which surround these cases:

1. *Was there a "sex ring"?* According to police and press there are dozens of heterosexual sex rings uncovered yearly. These routinely involve thousands of clients, hundreds of girls and women, and millions of dollars. A recent ring in New York is said to have involved over 250 adolescent girls and 40 pimps. The Brookline "ring" included, according to police, hundreds of prominent male clients who regularly paid pimps and madams large sums for teenage girls. Those clients' names were not revealed, nor were charges brought against them. One legal researcher familiar with alleged call-boy and call-girl rings around the country told me, "As rings go, this one is laughable. It just doesn't exist. Since there's no ring, this D.A. has to find some other angle — foster parents, maybe, corrupting kids." Investigation by the media and by the Boston/Boise Committee has uncovered NO comparable sex ring in this case. We *have* found some behavior that most of us would condemn — if it turns out to be proven in a court of law. One or two men, who knew 60 teenage boys, may have had sex for pay with these boys, photographed them naked (*not*, however, in sex acts), and allowed them to solicit men — including their own circle of about 20-30 friends — for sex with pay (\$5-\$25). This activity was irregular and informal. Pimping was not on the organized scale of heterosexual prostitution, but involved sporadic attempts by the two men to get reimbursed for the constant activities (camping, tennis, swimming, bowling, trips) which they provided the boys. Even these two men made little money out of the deal, and both were so impoverished they could not raise bail when arrested. The important thing ignored by the media here is that the two men who *may* have in fact made some money off hustling by some boys were *already in jail* when the "sex ring" scandal broke. One is serving 22 life-sentences, the other several long sentences. Neither is liable to be out of jail before he dies. They are being punished severely for whatever wrong they may have done. Of those arrested last December, some *may* have been customers of boys who frequented the "Revere house." That has to be proven in court and after a fair trial. At that, their crime is non-violent, paid sex with adolescents. Between 7 and 15 of the 20 men arrested in December *never went* to that "Revere house." Some knew one or more of the boys who did, but several had no connection whatsoever. Two men had never heard of the "house" and had never been to Revere in their lives.

It is absolutely clear that the "six-state sex ring" is a hoax. Those arrested or sought outside Massachusetts had recently moved away or were merely vacationing! Police tried to make it look as though "customers" paid pimps long distance for sex in Revere from all around the country. Not one such case has come to light. Furthermore, those boys and young men with whom I have talked who knew the "Revere house" say that they usually kept whatever money they made, and that often it was "just sex for fun." Police talked of drugs and other manipulation, but the boys and men I have talked with who knew the house say that a little marijuana and beer was around but that drug use was actually forbidden in the house.

The "sex ring" of 24 men and 63 boys, turns out to be a hodge-podge of unrelated sexual activity, none of which amounts to a ring.

2. *Who were the victims and have they been scarred?* The "children" who have testified were not 8-12, as reported. One of them was 9 years old in 1971, the date of the alleged offense reported in 1977. That boy is now 16. He has told me he identifies himself as "gay," that he "loves" one of the men he has accused, and that he was threatened and tricked into his testimony after repeated pressure and questioning, including extreme coercion from a policeman who is the father of one of the other "victims." The other "victims" were 13 and older at the time of the alleged acts, mostly 14 and 15. These are teenagers, not children. Furthermore, some of them are now 21 and 22 years old, since the majority of the offenses are alleged to have taken place in 1971-74. None of the alleged "victims" is supposed to have been involved in pornography owned, made or sold by any of the indicted men. Altogether there are 13 of these "victims." Not one came forward to make a complaint. Not a single parent or neighbor made such a complaint. All testimony was solicited and coaxed. The boys themselves were found because they had been

Continued on page 6

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Boston/Boise Notes

Continued from page 5

photographed naked and alone by one of the men already in jail, and through the testimony of an informer. This informer was known by police to be engaging in sex with these and many other boys over a period of years after he was informing police. Police knew that two of these boys were his state-appointed foster children. In fact, a detective in Mr. Byrne's office helped arrange this foster-care situation. As is often the case in police work, evidence was manufactured through the encouragement and later immunity for his own "crimes" of one of those known to be among the most flagrant violators.

I have talked with about 10 of the 63 boys questioned, including several of the 13 state witnesses (no law forbids such contact). My conversations with state witnesses have taken place with third parties present. I have never questioned them about details of their cases. I have never urged them to change testimony. I have urged them to be truthful and have told them of their right to an attorney. One of the 13 boys attended a Boston/Boise Committee meeting voluntarily, after he had called me to ask how he could "get out of this mess." He had heard of me through a bartender who knew about the Committee. During the month after the indictments this youth was frequenting gay bars regularly, despite the fact that he was in police custody. At our meeting, this boy rushed up to the man who allegedly raped him (also present at the meeting) and kissed him in front of about 50 persons. The man did not know the boy would be there and was startled. After the meeting, this boy told a group of us he had been coerced into his testimony. He asked us to contact his mother and to urge the state-appointed group home to let him see a lawyer of his own choice. He asked for the name of such a lawyer and we suggested a straight attorney not involved in our work, but known for Fifth Amendment rights work. We did as he asked us. The next day this boy was visited by three or more detectives who told him he would be restricted to the group house (confined day and night) until the trial, because he had attended our meeting. He was told that the Committee had intimidated him and that he was liable for prosecution for perjury if he denied his Grand Jury testimony. He was scared to death and thought it best to follow the detectives' suggestion that *they* get him an attorney. The boy's mother also told me she thought police should be "investigated" for the way they handled the case, that she and her son had been "lied to," and that she had been "tricked" into giving up custody.

Assistant District Attorney Gaffney telephoned a prominent Boston lawyer who is defending one of the 24 men to indicate he intended to arrest me for intimidating this particular witness! In the wake of this threat, the Boston/Boise Committee and I have had no further contacts with these "victims" but have arranged for a Boston juvenile advocacy group to offer legal counsel to them.

3. *What about rape?* Not one man is accused of actual, or forcible, rape. Many of them are accused of statutory rape with a minor (under 16), which may mean nothing more than "erotic touching" according to case law. The distinction of statutory rape as opposed to forcible rape is always made in heterosexual cases (such as the one involving a Greenfield minister recently), but was not made public in these cases. This is an obvious example of homophobic bias. Many women have automatically associated these cases with the rape of women and girls. The association is false: sexuality in our society varies in content according to its sexual form. Sex between straight men and young girls is laden with all the force and dominance of the stereotyped roles that are pushed by society. It is often accompanied by force or threat, and statistics as well as interviews show that it is frequently incest involving extremely young girls or prostitution involving pimps. Judge Margaret Taylor ruled recently in New York that a 14 year old girl's prostitution was "recreational sex," her main point being that of 3200 prostitution charges in New York last year, only 62 included charges against the customer. In this case, an adult man had brought charges against the 14 year old girl, but was not charged himself, though he admitted having sex with the girl. The very opposite is true of cases involving men and boys, where the man is invariably charged with rape and the boy compelled to be a "witness." Sex between older women and young boys has yet another tradition. A New Mexico appeals court ruled this month that a woman who admitted sex with a 15 year old boy had NOT contributed to his delinquency, but had benefited his sex education. "Society expects such relationships between adult women and boys as a part of growing up," wrote the majority opinion in that case. While sex between heterosexual men and girls is usually an act of dominance, sex between gay men and boys is often a mutual act of rebellion, as well as recreation and/or affection. In any case, a great many gay men engage in sex with adolescent boys regularly, and there are many straight and gay men now prominent in all fields who had numerous sexual affairs with men when they were boys. There are, in my own acquaintance, men who are now journalists, musicians, steel workers, married with family, gay activists, etc., who were once hustlers, with no evidence of scars. All these men were legally raped — none of them was actually raped. What's in a name is *power* — all sexual terms are defined by those with power to continue dominance over those without it.

4. *What about the proper age of consent?* This area must be studied carefully with regard to the rights and needs of all concerned. Many nations and some states have already lowered the age of consent to 12 or 13 — Massachusetts itself once had 10 as the age of consent. There is no magic age or line where it becomes clear that "consent" is not involved. "Boy love," as almost always practiced in the gay community, involved young men in puberty or past it, usually 13 or older. In most societies, such youths are considered sexually and otherwise mature. In all societies, boys of that age are entering their sexual prime and are active sexually. We recognize degrees of consent for growing adolescents to engage in. If sex were not viewed as a positive evil, like a drug or liquor, and if the penis were not assumed to be a pistol waiting to commit murder, we could view sex in a more rational, less heavy light. In that event, it would make sense for adolescents to engage in whatever nonviolent sex they choose — including affairs with older men.

These are only the first of many issues which need to be aired. The point is not that "boy love is good," any more than that all gay sex is good. There ARE child molesters and there are dirty old gay men who prey on teenage boys, but there are also incredibly loving, lasting relationships among men and boys for which the men can go to prison for life. A case could be made, on the basis of selected experience, to ban *all* sex because it is often abused. Certainly a case could be made to ban heterosexual marriage solely on the grounds that it so often leads to violent abuse of children.

If we speak purely in terms of damage done to children and adolescents, laws against marriage should take priority over laws against loving boys. Loving sex of any form will flourish if it is allowed in a free atmosphere. "Consent" becomes possible only when *choice* is allowed.

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Appeal Won by Vicki Gabriner in Fraud and Conspiracy Case

BOSTON — Vicki Gabriner, an Atlanta lesbian feminist convicted in 1977 on federal charges of passport fraud and conspiracy to commit passport fraud, won her appeal in the U.S. Court of Appeals in Boston on Feb. 15.

The charges against Gabriner stemmed from her anti-Vietnam war activity with Weatherman in 1970. The court decision marks the end of a five year legal battle which began in 1973 when Gabriner was arrested at her Atlanta home by seven agents of the FBI. In response to pre-trial motions, the FBI was ordered to turn over several months worth of illegally-made tapes taken from telephone conversations at the national office of Students for a Democratic Society (SDS) in 1969-70.

The unanimous decision by the appellate court was based on the government's inability to present adequate evidence during the trial to prove Gabriner's guilt "beyond a reasonable doubt."

Gabriner hailed the decision as a victory "in a time when our victories are few and far between." "It has been a shot of good energy," Gabriner added. "And I think it's just great that

it came down on Susan B. Anthony's birthday. Of course, the decision did not mention the Vietnam war, nor did it touch on the issues of the illegal wiretaps or selective prosecution. This was a disappointment, but not unexpected. It continued the government's desire to portray this case, and related political cases, as criminal offenses without any political content."

Gabriner charged that the 258 pages of FBI files, which she secured after a Freedom of Information request, showed that the case was a political one. Gabriner said that her activity in Weatherman and a trip to Cuba in 1970 made her suspect before the passport issue came up. "That," said Gabriner, "was just a convenient thing to hang on me."

"I am very aware that my prosecution and conviction and [Freedom of Information] papers are just one small piece of a much larger program of repression that did not end in 1973 as the government would have us believe," Gabriner explained. "So, I do not see my victory as an end. The whole experience has rather deepened my commitment to building a community and a movement that will bring a much larger victory to us all."

People at Mohawk Nation Paper Still Refuse Gay Publications

ROOSEVELTOWN, NY — *Akwesasne Notes*, the newspaper of the Mohawk Nation, is standing by its decision not to receive the "papers, magazines, or other media of the gay movement."

The controversy erupted in December, 1977, when *Notes* asked that it be discontinued from the mailing list of RFD, "the magazine for country faggots." Mike Myers of *Notes* wrote RFD at that time, saying that the gay publication "encourages a kind of human behavior which our elders consider not normal and a detriment to our way of life" (GCN Vol. 5, No. 24).

After receiving "quite a bit of response from the gay community," *Akwesasne Notes* has decided to stand by its original decision. Myers said that the group will not reconsider its position. "For us, as Iroquois," he wrote, "we come from a way of life that gives its individuals very clear understandings about roles of male

and female. We have also experienced an oppression totally different from that of gay people."

Myers noted that the Native American struggle is one not of civil rights, but of a people "faced with genocide." He added that the gay movement does not deal with questions of class exploitation or the destruction of the Earth, and does not "engage in analysis of alternatives to that destruction."

Myers also disagreed with the argument that gays existed in Native American culture. "We have asked Traditional People of the Nations most often cited to us (Navajo, Sioux, Cheyenne) if gays existed in their cultures," he wrote. "In all the answer has been no."

Myers concluded that *Akwesasne Notes* has made its choice and "we are sticking to it. We do not want to receive papers, magazines, or other media of the gay movement."

100 Arrests Made

Continued from page 1

sponse is totally disproportionate to the problem there." Ward seems to have a point when he notes that the Boston Police Department is not nearly so swift to act when women complain that they have been ogled on the street.

"In a private place," continued Bratton, "we don't care. But that's in public."

"Bullshit," says John Ward. "The police are giving people felony records for not doing anything. It's not a response to complaints at all — it's homophobia, pure and simple." A felony record, Ward added can be used to prohibit a person from certain professions — such as teachers, public accountants and doctors.

Using plainclothes officers may be the worst resolution to the situation, if it really is that bad. Uniformed officers may be better, and maybe a sign saying "This area under surveillance," with

an inoperative television camera above it, would even be better. The Supreme Court has ruled that conversations in which the parties have a "reasonable expectation of privacy" are constitutionally protected.

Nevertheless, the arrests at the Boston Public Library continue. Perhaps someone should point out to the police that the BPL renewed its one-year subscription to GCN last week. If gay people are not supposed to go to the library, then why is the library carrying GCN?

A community meeting to discuss possible responses to the library arrests has been scheduled for Wednesday, March 29, 1978, at 7:30 p.m., at the GCN office, 22 Bromfield Street, Boston. Possible courses of action — such as lawsuits, demonstrations and "fighting back" will all be considered, and the community is invited.



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Craig Russell: The



Photo by Ken Rabb

By Gregg Howe

Entering the pink, yellow and lime green suite at Boston's Sheraton Hotel, a suite which would have been better suited to Doris Day than *Outrageous* star Craig Russell, it was easy to see that the suite had been the scene of a busy day. Cigarette butts heaped in ashtrays, dirty glasses, ice-cubes slowly melting, empty champagne bottles, numerous album covers scattered around along with photos of Streisand, Monroe, Piaf, the voices of Russell's ladies coming from a tape deck in the adjoining room — all these attested to the present occupant's use of the suite.

Ken Rabb was adjusting his camera, I was searching for my pen, when a man of medium height, with tousled hair, entered, carrying a bottle of what I'm sure was Jungle Red Nail Polish. He was timid as we introduced ourselves. He explained that we were the last of eight interviews that day, and that he would like a little time to unwind. We talked for a bit as he mixed drinks — about the TV show he was to tape later that evening, "I can't remember which one"; about the new album he would be recording soon, "on one of three labels opting for the privilege"; about appearing on an upcoming *Better Midler* special, "where I would play the Divine Miss M, so she can have time for other characters."

Watching Craig Russell gracefully walk around the room it was difficult for me to see the Craig Russell I've grown accustomed to, the Robin Turner character in *Outrageous*. This neat, androgynous, almost shy man was also Robin Turner, the sloppy extrovert? But as Ken's camera shutter began to click, the quiet, timid man evaporated as he began flashing Gloria Swanson smiles, Bette Davis sneers, and moved about the room assuming one dramatic pose after another. His promenade around the room was often punctuated with lines in the voices, complete with facial expressions and gestures, of the ladies he is fast becoming famous for impersonating. I feared that this is all I would see for the remainder of the interview, the man who can dazzle and with lightning facility alter his voice and appearance. But, as the interview progressed, Craig Russell emerged. He is an extraordinarily strong individual who is not the prisoner of his ladies, but their master. He is an individualist who sees the world as an outsider; he must grasp life and make it suit his purpose. Russell is carving out a territory of his own, and commanding respect in a world where he would otherwise be ignored or the object of derision.

Craig Russell knows too well how to be a "star." This is his profession, impersonating "stars." But he also knows what it means. He strips the stars and reveals the illusions, and therefore, hopefully, will not be destroyed by his own success. He is a person who knows what he wants and he will get it.

Watching Craig Russell perform at the Berklee Performance Center Saturday, March 18, I realized that he gives

us the essence of the women he impersonates. It is more than parody. He illuminates what makes these women exceptional, as he simultaneously shrewdly strips them of the devices they have perfected to present to the public: Peggy Lee's almost garbled, breathy delivery and feverish, staccato gestures; Streisand's hyper self-assurance; Mae West's sensual self-conceit; *Better Midler*'s energetic, obscene poses; and Judy Garland's naked need for approval. All these women and many others he reveals to us. He exaggerates them in order to make us see them more clearly, in order that we, the audience, will see their illusions, and in doing so he makes them particularly vulnerable. Russell avoids pathos, however, for he admires the very aura of glamour that his wit penetrates.

GH: How do you see *Outrageous*, and yourself in relation to it?

CR: I don't see the film anymore. I just see a strange combination of Ralph Cramden and Maureen Stapleton. That's the way I see Robin Turner. I tried for that. I tried to make Robin the gay Everyman.

GH: How much of the film is "The Craig Russell Story"?

CR: It's about 50% autobiographical.

GH: Did you feel uncomfortable about that?

CR: It took them a year to convince me to do the film, and it's pretty close to home.

GH: How do you feel about the reaction to the film?

CR: You know what I can't understand are the reviews. The most positive reviews have been from the straight press. The gay press has taken offense at things like the fact that the drag queen goes into a leather bar. The *Chicago Gay News* panned it. They said, "What a ridiculous film, a drag queen in a leather bar." The whole point of it was that the only woman who could break up a leather bar was Mae West. If I had walked in as some drag queen, they would have thrown me out. But it was Mae, totally Mae, and all those guys went, "MMMMM---" GH: Don't you think that a lot of the adverse reaction is due to the fact that the gay press is so hyper-sensitive at this point to the gay image in films?

CR: Yes, but I think they should be very grateful for *Outrageous*.



Photo by Ken Rabb

GH: How do you think gay people in general feel about it?

CR: I hope they're proud. I hope they're proud because I get a lot of letters from mothers, you know, and fathers saying for the first time I'm understanding, trying to understand my son, or my daughter, because they're different. So in that sense we're hopefully achieving something.

GH: Why do you think the film has been very popular in Boston?

CR: Because they're smart here.

GH: It's strange, because from what I hear the film didn't run very long in San Francisco.

CR: Well, San Francisco is primarily a gay town, right? And the film is not made just for gay people. It was made for straight people, to help them understand gay people and alternative lifestyles. The straight world pictures the homosexual as constantly seeking out young boys and men to commit unnatural acts with. When in reality *Outrageous* shows the fact that out of 100 minutes maybe, if you're lucky, one minute is spent having sex. Out of 100 hours you're goddamned lucky if you get one hour of sex. See what I mean? So, *Outrageous* puts gay life into proper proportion. We as gay people pay our rent and have to put up with the same problems that everyone else does. What we do in bed is totally irrelevant.

GH: And you feel that was the purpose of the film?

CR: Yes, really, because it's about schizophrenics and homosexuals. Robin is a homosexual in the film, but he's not a regular homosexual because he doesn't have a moustache. You see, in order to be gay you have to have a moustache . . . I can't have a moustache because if I did I'd have to wear a veil to do my act. So, therefore, it's very difficult for me to be gay . . . You know, look at the way you're dressed, both of you. I like outrageous things. Where I was raised in Canada, men wore jeans, boots, moustaches all the time, and I was bored by it. Because I was forced to dress like that. So I thought, the girls get to wear the pretty things, now it's time for the boys to take over.

GH: You just won the Berlin Film Festival Award.

CR: A rush, baby, a real rush. I don't need a bottle of "Rush" for that . . . They gave me a little statue that says, "Ich liebe dick." I also won the Virgin Islands Film Festival. I got a plaque that says, "the best actor/best actress of 1977, Craig Russell in *Outrageous*."

GH: Since you did win the Berlin Film Festival, a highly respected award, what do you think about the film being ignored totally by the Academy Awards?

CR: Political. We didn't spend enough money. We only put 5 or 6 ads in the *Hollywood Reporter* and I guess you have to go and blow everyone in Hollywood, and I'm not about to go and blow anyone for no job. I've never slept with anyone for work. I've always relied on my talent, luck, my agent and God.

GH: God?

CR: Yes, God. I believe in God. I think a lot of us do, but I believe that God is in every man. That's why so many of us are down on our knees worshipping so much.

GH: As a gay person do you consider yourself oppressed?

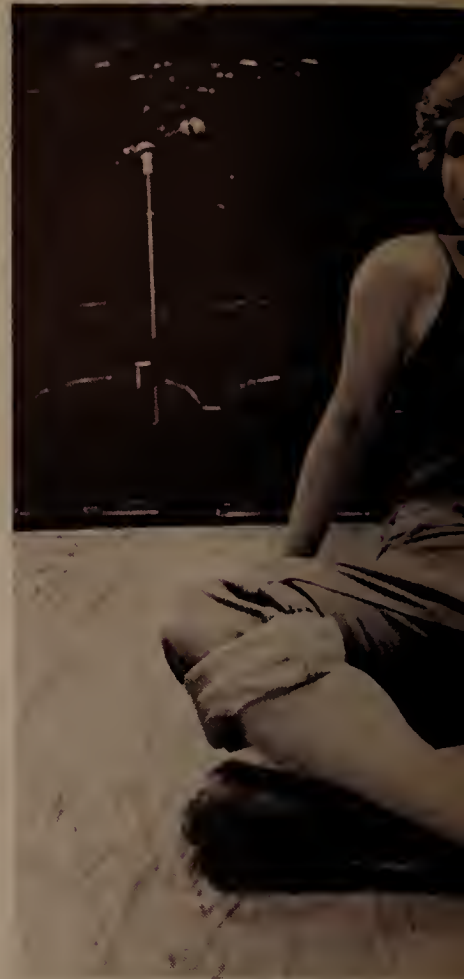
CR: I don't see myself as a particularly gay person anymore. I used to see myself as a gay person, because I had an active gay life. But when you become a star it's almost like being a nun. Because the people are afraid of you, especially gay men, because they're intimidated. Gay men want men with moustaches. They don't know that some of the drag queens are the butchest numbers in town.

GH: Because they have to be?

CR: Because they have to put up with so many hassles and so much aggravation.

GH: They have to learn to fight back?

CR: I never did that. I was always into



"The reason I'm posing is thirty Jan. 10 and it's such a Oh, wow, it's over. I can't because so many things happen in the film."

the thing of the woman. I never got to be your bitchy drag queen. I learned from Mae West that you don't slap 'em — just rub 'em, oil 'em up, give 'em a slow massage.

GH: So, becoming a personality who is bigger than life is cutting you off from the gay world?

CR: Yes. What gains me love and affection as a performer has lost me love and affection as a person. People, gay men in particular, are afraid to come backstage because they're afraid they're gonna meet some kind of monster.

GH: About the monster, don't you think it's also that people don't know how to see you. They don't know how to categorize you — as a man, a drag queen, or a woman. . . .

CR: Yes, but I've fought being viewed as a woman. This is what I've won over. They're all coming over to me now. I realize that women control the power of America.

GH: How do you see that?

CR: The money is all in the hands of the women. Have you ever heard the rumor that Mae West is a female impersonator? That's a typically chauvinistic thing. Because men can't accept the fact that one little 5'2" eyes-of-blue doll has amassed a fortune of \$10 million, and at the age of 85 can still wrap them around her little finger. And I know she's a woman, because I lived with her for nine months and I've seen her in the nude, or nude enough to know that there was nothing there that I had.

GH: Your whole show involves playing with sexuality. You make your audience, everyone in it, rethink you. . . .

CR: They're in total confusion. This is the whole idea. Keep them guessing all the time. Yesterday, for instance, I had five interviews, I had five changes. For the last group that was here — from a college — I wore tight jeans, boots and a ripped T-shirt. For the interviewer who came up from a straight paper I wore a negligee. You know, fuck 'em. In the words of Barbra Streisand, "Fuck 'em."

Politics of Success



Photo by Eric Roth

much is because I just turned a trip to be thirty. You think: believe it's over, cause it isn't, e opened up for me since this

GH: So you really see it as playing then?

CR: I want to play, because if I think of this as work I'd go crazy.

GH: How do you see yourself in relationship to the gay movement?

CR: I have my own movement. I have refused to join the Gay Crusade or NGTF, because I feel in my own way every night I'm making points for the gay movement. People come in — 75% of my audience is straight — they expect to see a drag queen, very gay, and they come out respecting and maybe thinking a little more. They look around and see a lot of gay people. They realize they're laughing at the same things, they're crying at the same things, that we're really not that different.

And I'm not political. An entertainer should not be. It's very, very dangerous for an entertainer to be political, because you alienate half your public. You really do. Look at what happened to Jane Fonda. She killed five years of her career to prove a point which still has not been proven. She really wasted her time. Nixon ended the war, Jane Fonda didn't.

GH: So you think the career should come first, above political convictions?

CR: I have my personal convictions. As far as I'm concerned, the gay movement has done nothing for me personally, as a movement. I've had some hot movements from gay people, which I'm happy to return. I'm not a crusader, I'm not Carrie Nation, I'm not Anita Bryant. I'm an entertainer. I'm Craig Russell and I'm out to entertain everyone. If they can dig it, great, if they can't, sorry. Go see Charles Pierce.

GH: What part do you think gay people played in your career?

CR: The gay people have more or less made my career, not the gay movement. I was working in gay clubs, entertaining gay people, but you know how much they pay? Drag queens — \$15, \$20 a show. The bottom of the totem pole, laughed at, joked about, no thank you. I don't want it, I don't need it. I'd rather go in front of an audience

paying \$10 a head who wind up applauding, respecting me as an artist and leave saying "What a great performer," rather than a bunch of butch guys who go back to the bar to find a trick and say, "Oh, yeah. Good drag, but did you see her hands!" Dish, dish, dish. Forget it. I don't meet it. I love gay people, but I'm not gonna join the movement.

GH: Do you think you can avoid it?

CR: Yes. I can avoid anything I want to. All my calls are screened.

GH: No, I mean avoid it in the sense that you're an out gay person, so therefore...

CR: I'm not out, I'm in my hotel. What do you mean "out gay person"?

GH: I mean you don't deny being gay.

CR: I don't deny that I've had gay experiences. All I'm saying is that I don't have a lover. I don't go out to bars looking for men. Men don't come here looking for me, so am I gay? What's gay? I think when you're singing, you're a singer, when you're acting, you're an actor. When you're sucking a cock, you're gay — or at least I feel gay. When a man's having sex with a woman, he's a heterosexual. When a straight man's typing, he's a typist. You cannot label a person's whole life with one word.

GH: Then you don't think there is such a thing as a gay sensibility?

CR: I think there is a gay sensibility, but a lot of it doesn't make sense. Because a lot of people are kidding themselves. A lot of gay people living in New York or SF, who live in gay communities, gay apartment buildings, who only go to gay clubs and restaurants are convincing themselves that they have the power now. You know: "Fuck Anita. We have the power." They forget there are 50 states in these United States. I, as an entertainer, have to go to all of them and all of Canada, and I have to see everybody's reaction... All the gay people talk about San Francisco. In Boston the longest running film is my film. In SF (gay?) my big gay friends (?)... in and out: "Oh, another drag movie." (Yawn) "Let's go see *Close Encounters of the Turd Kind*."

So you see, what do I owe the gay people? Nothing. I've given them good performances and I always will. And if some of them want "to come up and see me sometime" I may give them another good performance. But I'm not going to go out, stand in the rain, rally, and wave a flag for something I don't really understand. I don't understand. I don't know if two men should get married and adopt a child. In my own head I don't understand whether there should be legalized marriage between two men. I really don't know, because I've tried marriage with a man, and it didn't work. And I don't think if it had been legalized it would have worked any better. It's just a piece of paper, so what do they want.

GH: Well, I'm a gay separatist. I really don't know any straight people, but that's a choice, my choice.

CR: But you see I have to. I have to deal with everybody. And so it puts me in no man's land. They asked Bette Davis what she thought of the gay movement and she said, "What does this have to do with me?" She's not gay, she's not out there fighting for gay rights. I've not been denied any rights in my life because I'm gay. I've never been denied entry if I dress properly, if I behave properly; according to society's rules, I get my way, I get my pay.

GH: But in the film *Robin* gets fired for being a drag queen, for being

overtly gay.

CR: That was fiction.

GH: But it happens to a lot of people.

CR: I don't know. It didn't happen to me. I know it's happened in Miami, since Mrs. Green had her triumph. But, you see, you've got to play the game. If you want to win in this world, you've got to play the game.

GH: In the impersonations you do what kind of identification do you feel with these women, and why do you think so many of them have become such a part of gay camp humor?

CR: Because they're all mother figures

GH: Mother figures?????

CR: Yes, mother figures. Because every man loves a woman, whether he's gay or straight, even if it's his mother or grandmother. So, often times these women assume their place. You know, Mae West is like Earth Mother to many gay boys, "Mmmmm, the kids. My little boys." She calls them "my dear little fans." Mae West has been defending the homosexual since 1926. When the crowds of gay guys would come to see her shows and the police would start hitting them, she would say, "Stop it! It's like hitting a woman."

GH: The women you impersonate, most of them are the tough, talented, I'm-gonna-succeed type of ladies, but nearly all of them in their films and plays — and even in their personal lives — fall for and are conquered by the traditional male/tough guy.

CR: I was. For two years. And then it came to the point where I was giving out so much love — and you have to. The audience has to become your lover. When I do Mae West, I look out into the audience and there's one big hard-on, and it's gotta be mine and I've gotta make it come... to me. When I had a lover standing there growling, like an animal, like a gorilla with a broken arm, jealous, the whole thing, and I tried to explain, "Baby, I'm yours and I'm yours for the rest of my life" (à la Peggy Lee), but he didn't understand that sex and public affection are totally different things. I'm not having sex with the audience.

GH: Why do you think so many gay men are attracted to the traditional male, the traditional concept of masculinity?

CR: I don't understand. I don't understand the sexuality. I'm attracted to both types, you know... Well, who wants to look at a sissy, a fairy? I've gone beyond being a sissy or fairy.

GH: Right now you're approaching a point of success shared by many of the women you impersonate. Many of

Photo by Ken Rabb



these successful women came to see themselves, or at least present themselves to the public, as tragic figures...

CR: Yes, ain't it a shame? Nothing tragic about my life! They are playing out their own little games — my job is to reveal the little games, to show their humanity, to show that they are flesh and blood. All is not as it seems to be. I'm cutting through the bullshit really. That's what it is. Showing people that a lot of it is lighting. You know, as Noel Coward said, "Sex is a question of lighting." It's make-up. You can see this in Robin Turner, the way he changes from a slob into a very glamorous Barbra Streisand or a beautiful Peggy Lee — on stage. Then they go into the dressing room and he's a sad clown, he's Emmet Kelly. This is the truth. Peggy Lee wears Bob Kelley make-up, just like I do.

GH: Well, something I've noticed when I've seen you perform is that with most of the women you impersonate you take certain things they do and exaggerate them, but when you do Judy Garland something different is going on.

CR: People think Judy Garland was a tragic figure.

GH: I've always liked to think that. She did a good job of convincing...

CR: She was a little monster, with a fabulous sense of humor.

GH: When you did Judy Garland in *Provincetown*, it was one of the most exciting things you did in the show, because you came out at the end and you'd taken off the wig, and had just the body stocking on and your own hair...

CR: I don't have to exaggerate Judy. She's so much a part of me, so much a part of so many gay people. The sound of her voice, the pain and the suffering. In the film I did her as very happy.

GH: But, again, when I saw you do her I kept rethinking, it's the lights, the pin spot, but these doubts could not break the illusion. There was no exaggeration.

CR: That's because it came directly from the heart. The others rely on other things. Barbra Streisand relies on

Continued on page 13



Photo by Ken Rabb

THEATER

Leveling All the Troops

The Ovens of Anita Orange Juice: A History of Modern Florida by Ronald Tavel. Directed by Harvey Tavel. Presented by New York Theater Strategy at the Westbeth Theatre Center, NYC.

By Robert Chesley

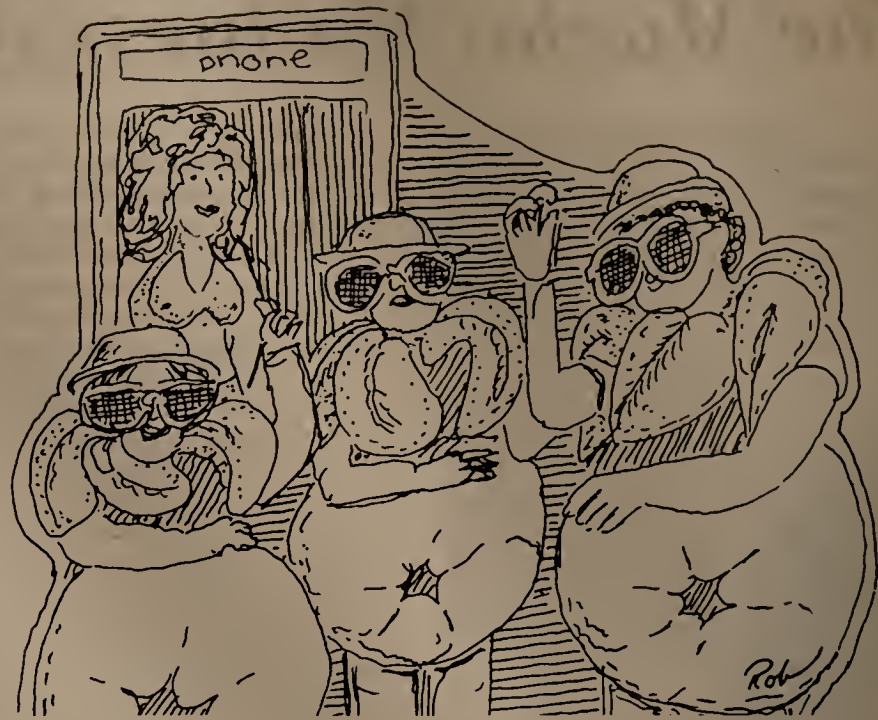
Ronald Tavel's *The Ovens of Anita Orange Juice: A History of Modern Florida* (now at New York Theater Strategy) was inevitable. One wonders only why it didn't crop up sooner. One also knows exactly what it is from the title. The only question one has in hearing the title is whether it will be a good parody: whether it will be funny and/or scary and/or incisive.

Well, it is pretty funny, of course. Some of its scenes are just right: the most obscene sermon you'll ever hear; Ms. Orange Juice walking through the audience followed by three KKK-hooded figures gathering signatures for her petition. The script is probably funnier to read than it is to see in the present production under Harvey Tavel's direction. Rich in absurdities, twisted connections and word plays ("homoineffectual," "homoerectional," etc.), the lines are delivered with abundant but unfocused energy, with too many clever things pushing each other aside and not given the attention they might deserve.

The play is *not* scary or incisive, though. Its satire is of the *Mad Magazine* type. *Mad* will take any current popular movie and go through it fairly faithfully, making everything and everyone seem ridiculous — even those

things or people that are quite fine and do not deserve satire. *Anita Orange Juice* does the same with the major characters and events of the Dade County gay rights struggle and defeat, and, as in *Mad*, there is no real point beyond an adolescent cynical sniggering. If Bryant and her cohorts get roasted, so does "the movement," with its answers to Bryant given with a smug slickness that smacks of platitude — even issues and situations which are quite serious. It is very interesting (and, perhaps, not a bad experience) to be in the audience wearing a pink triangle, watching a character wearing a triangle giving *your* reasons for wearing a triangle — and these reasons meant to be *funny*. And when the play portrays in the same all-leveling spirit the suicide of the young Latin man, Ovidio Ramos, whose family rejected him when he came out on television, or the murder of Robert Hillsborough, one might well part ways with the playwright and wonder if *everything* really is absurd. Of course it's silly to criticize something for being in poor taste when it's *meant* to be in poor taste; but that doesn't mean you must *like* it — or respect it. The playwright, in the inappropriateness of his response, might just strike you as rather taken with himself; the play might just strike you as obscene, period.

As in *Mad*, there is no passion in this satire. It's cynicism is a pose, not the genuine Swiftian despair and bitterness towards our pernicious species. There is nothing and no one to care about, and it is this which prevents the satire from being scary when it should be.



When, at the end, the various characters are popped into the oven with Ms. Orange Juice standing on top ranting Leviticus, we are unconcerned. There has been nothing in the characters we can identify with — even if regretfully, as we identify with Candide.

The best parts of the play are surreal: Anita Orange Juice is haunted by a telephone booth on wheels which steals after her; it rings insistently, but she answers it only when it *isn't* ringing.

Hampered by the slapdash direction and obvious underrehearsal for a play with so much happening at such a rate, the cast should be congratulated for making the play work as much as it does. Sharon Barr is convincing as Bryant, portrayed as venal and vicious, and foulmouthed in private. Hortensia Colorado stands out particularly in one

of her several roles, a frenzied Cuban woman who nearly tears the stage apart in her rage at the idea of perverts teaching school. G.W. Johnson makes his lines count in spite of the prevailing madness. Each of the eight other actors has good moments; that they can do no more is probably not their fault.

One can be pretty sure that *Anita Orange Juice* will be a popular play, even if "Anita" jokes have lost their popularity in nightclub acts. For the most part it tickles people just where they want to be tickled, and lets them hate Bryant just as they want to do. Good satire, of course, does more than that: it should make us think, unsettle our platitudes, perhaps rile us up. Maybe the part about the pink triangle was the best. Maybe the play could have gone further into exploring the movement's eager and facile exploitation of its martyrs.

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The Macho Madness of the Village People

By Eric Rogers

Photos by Angela Russo

In the early '70s disco music gained its popularity among gay men. Gay men still make up a solid base of support for the disco industry, despite recent media efforts to emphasize straight discos (e.g. *Saturday Night Fever*). Many disco stars realize they have a large gay following and tailor their records and performances to a gay audience. Only recently, however, has a disco group come forward with direct and obvious appeal to gay people. Though they are not billed as a gay band, the Village People's repertoire consists mainly of songs about the gay ghettos of Fire Island, San Francisco, and Key West and their appearances flaunt the machismo that is currently popular with many gay men. With the release of their smash hit *San Francisco/Hollywood* last fall, many gay disco fans felt they had finally found some disco sounds by and about gay people. As their second album, *Macho Man*, climbs to the top of the charts, it's time to evaluate how much of their act is consciously planned to reach into the pockets of the gay market and how much of it is actually a positive experience for gay people.

The idea for the Village People came from Jacques Morali, who has previously had great success propelling the Ritchie Family into disco stardom. Morali was looking for a new kind of appeal for a disco band — a faster pace, stronger beat, and something unique that might sell. He booked the musicians for the first album early last summer as a one-shot deal, bringing in talented singer Victor Willis to carry the vocals. He produced lyrics that would have strong appeal to many gay men, celebrating the freedom of San Francisco and the bushes at Fire Island. Finally, he slipped the disc into an album cover with photographs of New York men clad in gay "uniforms" — leathermen, cowboys, motorcycle men — and references to New York gay bars — Keller's, Badlands, the Anvil. Packaged and sent off across the country, Casablanca Records, in charge of distribution, didn't do much to promote the record. Since gay discos on both coasts picked up on the record, greater sales resulted and success began because of the airplay in discos rather than on the radio. By Labor Day weekend, the Village People record was a disco hit.

Morali knew a good thing when he saw it and quickly combed the streets of New York for men to be permanent members of the group. The group that appears as the Village People on tour now, except for the lead singer, is not the same group that sang on the first album. Morali knew that it was the

look of the album that helped sell it, so he found five men that looked good in uniforms and recruited them for the band. The Village People look like Saturday night at the Eagle — a cowboy, a construction worker, a leatherman, a paratrooper, and an Indian (!).

As the album soared to the top of the charts, straight discos picked up on it. What began as clear-cut gay references and appeal expanded to include the John Travolta crowd. The Village People performed at 2001, the same disco that provides setting for much of *Saturday Night Fever*. Dressed in butch gay drag, the men in the group couldn't keep the women away. Yelling and screaming, the women had to be held back away from the performers. The references to gay life were still there, but they were not relevant to these women. The exaggerated machismo that appeals to so many gay men seems to set off some women also.

Their second album was released last month and is even more exaggerated and calculated than its predecessor. *Macho Man*, the title cut, includes the chorus "Macho Macho Man! I've got to be a Macho Man," and drives home the macho look — "Western shirts and leather always look so boss . . . Dig his chains!" The album cover shows the group in full macho drag — hairy chests, eyes hidden by the shadows of black cowboy hats, hands seductively grasping their belts. The album is so butch it practically smells like a hairy armpit.

I couldn't decide if this was meant to be taken seriously, so I caught their show at Together disco in Boston. The show was amazing. The men have their poses under control — icy stares, hands reaching into their shirts to scratch their chests, sexy pelvic thrusts. Disco often doesn't survive the translation from sound studio to live concert stage — elaborate mixes can't be duplicated. Yet despite this, considering the group's Motown-like moves, swaying and turning like the Temptations, I still couldn't tell what the intent of the group was. Were they parodying machismo or praising it?

In an interview between shows, I was able to ask that question to several of the men in the group. Randy Jones, the cowboy, felt that the group intends to give a positive macho image. He insisted that macho was not limited to men, but was something women should have too. "It's the strength you find in your inner-self," he said, "to be what you want to be." Comparing the Village People to groups like Kiss or Alice Cooper, he explained that people are moving away from the make-up and sensationalism of some male



groups, and looking for a solid, masculine image. Glenn Hughes, the leatherman of the group, cited the group's intent to redefine macho. "Macho can be strong and sensitive and caring," he told me. "Woman's lib. has done great things for women, now we need something for men."

If the group's intention is to make men both strong and sensitive, they're missing the boat. The crowd at their show was not viewing it as parody, but getting off on the strong masculinity of the show. The disco crowd often is too self-indulgent to see themselves critically. *Saturday Night Fever*, which exposed the empty lives of those who lived for the disco, is seen as a glorification of the disco scene. The people who dress up for Boston-Boston wearing *Saturday Night Fever* tee-

shirts have missed the point of the movie. Likewise, if the Village People intend to show a fuller picture of masculinity, the crowd doesn't see it. When I spoke with a woman about why she came to the show, she explained that she loved seeing masculine men. "They're so attractive — really masculine men," she told me. The group opened their show by yelling, "Let's hear all the Macho Men out there!" and the crowd responded enthusiastically. Then it was, "Let's hear all the Macho Women!" and again the response was strong. Let's face it — machismo is still a hot item and the Village People have the most successful marketing gimmick for the product.

What I find even more annoying about the group is their obvious exploitation of gayness. When asked if

Continued on page 12



Author of *Malcolm, Eustace Christy and the Works*, and his newest *Narrow Rooms*

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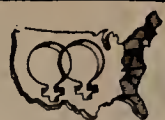
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BOOKS

A Simplistic Distortion

THE MANHOOD CEREMONY, by
Ross Berliner (pseud.). Simon &
Schuster, New York, 1978. 288 pp.

By Don Barrett

Sex between men and boys is a primary issue for the gay movement this year. In the past, we've tried to push the issue aside in our demands for equal rights, but it has surfaced recently on several fronts. The *Body Politic* case and the Revere arrests have been prime news and feature material for the gay and the straight press. It's no wonder then to find the same theme being capitalized on even in the pulp fiction market. *The Manhood Ceremony* is a poor but interesting attempt to explore/exploit this issue.

It would be nice to be able to say lots of good things about this book — but it's not possible. The writing is poor, even to the point of being atrocious; the gay people are all classically stereotyped; and it exploits an issue too sensitive to be treated so crudely. But, it's still a hard book to put down — the plot moves well, there are some tender-sweet moments, and it provides yet another look at some old thoughts from gay liberation.

The plot of the book can be summarized briefly: a child abductor induces a young boy to run away, rapes him in the woods, and is chased down by two cops, one straight, one gay. It's not that simple of course, but the basic plot is one bound to attract straight readers looking for a little dirt.

There are two themes of interest to gay people that run through the book: the first is that of good gay vs. bad gay. The gay cop harbors a violent hatred of the child molester. To him the molester represents all the stereotypes that society has placed upon us: that we can't be trusted, that society must be protected from us, that we are dangerous molesters of children. The child molester becomes a symbol or scapegoat for all the torment and torture that the gay cop has gone through. This dichotomy of the good gay cop and the bad gay abductor is a central theme of the book; it is also a very confusing theme.

Both the cop and the abductor come from the same stereotyped background — distant father, close, binding mother, unstable family life. Each devises his own way of coping. The cop

develops his first love affair in high school, goes on to become a professional football player (who makes it with the team), and then quits and becomes a cop. The abductor develops his first love affair in high school too, but his life goes sour — the love affair dies, he's a recognizable faggot, he's taunted and hassled. He develops a strong love and hate for boys (the boy he lost), and turns to killing them when they don't love him.

They both come out of the same milieu, they both have a similar need for love, and, in the end, they both kill out of self-hate. It's a simplistic and false theme of the good gays weeding out the bad gays, and, thus, somehow straightening everything out. The theme has its appeal, but it denies the societal sources of the self-hate that they are both acting out.

The primary theme of the book is more rewarding. It is centered around the violent, frightening, and sometimes tender relationship that develops between the boy and his abductor. Through the relationship the boy learns about power, love of another man, and the self-hate that can result from that love. In the end, the boy becomes the repository of the good and the bad parts of being gay. You're left with the sense that somehow the boy will synthesize the good and the bad into a better future.

As an activist, I can't help but be squeamish about encouraging in any way the sale of a book that so obviously plays on stereotypes of gay people; but it is a hard book to entirely condemn. For an admitted heterosexual, Berliner has an interesting grasp on some of the childhood problems and feelings of gay men. His treatment of the homoeroticism in male-bonding can be fascinating, but his treatment of women is almost misogynist. In the final analysis, the book is not much different from other books in this genre (*Cherry Grove*, the Gordon Merrick books, etc.). It's poorly written, it exploits stereotypes of gays, but the story-line is compelling.

What the book says could have been said in a much better way with a less sensational plot, but you still may want to read it. If you're going to get it, save it for a sunny day's reading on the Esplanade — it's that kind of book.

Village People

Continued from page 11

the band was gay, I was told that the question was irrelevant. In the song "I Am What I Am," which is mixed into "Macho Man," there's a recurrent chorus of "Please try to understand. I did not choose the way I am." Regardless of whether one's sexuality is a choice or not, I would expect that many gay people would gladly choose to be gay. The lyrics to the song, despite attempts to support gay liberation ("People have the right to live with who they please."), end up being apologetic and closety. Nowhere on either of the two albums does the word "gay" appear in a song.

The Village People will do well as a disco band. Because of conditioning, many gay men and straight women eroticize machismo and the Village People are nothing if they are not sexy, butch guys. They should drop the pretense of sensitivity and liberation and accept responsibility for what they are doing — continuing to extol the macho man and perpetuating the stereotypes that all men, and particularly gay men, are oppressed by. It seems a shame that



the first disco group to directly appeal to gay men chooses to appeal to the negative, regressive side of the community. Jacques Morali has produced a flashy, polished rip-off of gay fantasy images. While the show and the music might appeal to our fantasies, one should be cautious — the Village People are hazardous to your health.

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people, places and flings

By Eric Rogers

Do not miss the **Metropolitan Community Church/Gay Community News Variety Show** next week. As we go to press, the list of performers includes singers **David & Julia**, **Ann Loring** and **Curt Lawrence**, the **Boston Community Folk Dancers**, and **Clowns in Review**, a group of women clowns. More acts are joining the show, but we'll keep some surprises for the evening. The show is on Tuesday night, April 4, at 8 p.m. at the Old West Church. Emcees for the evening will be **Ed Hogen** of **MCC** and **Jim Marko**, **GCN's** charming news editor. Don't miss this tremendous evening of talent and community spirit. For ticket information, phone 426-4469 or 523-7664.



From "Clowns in Review"

Another important benefit concert to aid in the production of an **Anti-Sexist Men's Record** will be held this weekend, Saturday, April 1, at 8 p.m. at the Old Cambridge Baptist Church, 1151 Mass. Ave in Cambridge. The show will feature **Willie Sordill**, who will sing some of the songs you may have heard on **WCAS' Closet Space** show, feminist songwriter **Joanna Cazden**, **Kenny Arkin & Johnny Golden**, gay male singer-songwriters, and **Marcia Taylor**, **Michael Hussin** and **George Fulginiti** singing snappy, good-humored political music. This is an important benefit, because the **Men's Music Collective** will soon be considering its first album of anti-sexist men's music, and community support is needed. The concert is for men and women and promises to be a joyous evening. Tickets can be purchased for \$2.50 donation at **Redbook** in Cambridge or at the **Freedom Crafts Center**, 355 Boylston St. in Boston. Get your ticket now . . .

I spent the evening at **Together** last Friday and I'm sure the best disco dancing in Boston goes on there. Some of the newer dance steps, that I'd only previously seen at **12 West** in Manhattan, were executed with terrific skill by a male couple dressed up in St. Patrick's Day green. Stop in and check it out for yourself. . . . On April 3, **The Bar** will be hosting the **Academy Awards** on a big screen. Stop in and join the celebration. I'm banking on **Annie Hall** to clean up the top honors . . .

On Sunday, April 2, at 9:00 p.m. The **David Susskind Show** will host a confrontation between gay people and the cops. It's supposed to be a hot show that stirs up some controversial issues for both groups. It's on Channel 44, **WGBX** . . . **Gay USA**, which showed several weeks ago at the Orson Welles Cinema in Cambridge, will be shown by **Gay People of Princeton**, in New Jersey. If you're down that way, stop by Princeton Unitarian Church, on Thursday, March 30 at 8 p.m. \$2.00 will admit you, with popcorn included. The movie's a spectacular celebration of gay spirit! . . . The April 2 show of **Closet Space** will feature a special



Joe Martin

April Fool's Show, thought up by zany **Joe Martin** and his crew of wild & crazy people. Don't miss it on **WCAS**, 740 AM at 9:00 on Sunday morning. . . . Catch **David B. Wright's** show of colored drawings at the **Cafe Gallery**, corner of Dartmouth & Appleton Street in the South End. . .

I stopped by **Strawberries** in Copley Square to watch the **Village People** autograph albums. Next time you're in there, let them know you saw their ad in **GCN**. It's nice to see a store that has such a large gay clientele advertising in the gay weekly . . . Did you catch **Craig Russell** on the news last week, putting his feet into concrete in front of the Orson Welles Cinema? **Craig** wore one desert boot and one high heel. It was great to see **Craig's** show at the Berklee Performance Center. Remembering his days performing at the old **Cabaret**, now **Boston-Boston**, it's exciting to see him make it big!

James Purdy will be reading from his works and answering questions at **Bourbon Street** on March 30, at 8:00 p.m. **Purdy's** new novel, **Narrow Rooms**, will be out later this month. It will be published by **Arbor House** and, in the author's words, the book is a "head-on approach to homosexual love." Appearing with **Purdy** will be **Sal Farinella**, who will be reading from his new book, **Thieves to Flesh**. The readings have been arranged by **Manifest Destiny Books** and should prove to be quite interesting . . . And keep in mind that **Gore Vidal** will be appearing at a fundraiser for **Boston/Boise Committee** on Wednesday, April 5, at 7:00 p.m. at the Arlington St. Church. His topic will be "Sex and Political Corruption in Massachusetts."

Craig Russell

Continued from page 9



Photo by Ken Rabb

nails, the power of her voice, the lighting. Judy was just there and was singing like **Piaf** — **Edith Piaf**, black dress, pin spot, soul, white soul, that's it, it just comes from the soul.

GH: And the other ladies rely on accoutrements?

CR: Yes. Mae West . . . How could I just come out and just stand there in a black dress and a pin spot? No. She needs feathers, sequins, all the trimmings. Judy needed nothing, except her hair. If she had gone bald, I'd have had trouble. She just needed her voice, and even when her voice was gone, she still had those eyes and that great acting ability. Judy was a solo performer, as I think I am. A one-man, all-girl show.

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GAY SCENE — The Picture Homophile Monthly in 8th Year of Publication. News From Everywhere; Movement News; King's Reviews (Stage, Screen, Book & T.V.); D.D.'s Best Bets; Lesbian Life; Articles; Nude Plaything of the Month; Religious News; Personals; and More. Send \$1 for sample copy. \$8.00 for 12 Issues (In Plain Envelope) To: REGIMENT, Box 247, Grand Cent. St., NYC 10017.

FOCUS, journal for gay women, needs contributors. If you write short fiction, essays of interest to lesbians, or poetry, please send it to FOCUS, C/O DOB, 1151 Massachusetts Ave., Cambridge, MA, 02138. There is no payment, but it is fun to see your work in print, and you do get free copies of the issues in which your work is published. Include SASE for return of material not accepted for publication. (c)

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MONDAYS

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12 noon — Northeastern U. GSO meeting, Eli Center, rm. 349, 369 Huntington Ave., Boston. Everyone welcome.

5:30pm — Women's Community Health Center open house, 137 Hampshire St., Cambridge.

6:10pm — NH Lambda for Lesbians, phone (603) 228-8542.

6:8pm — Lesbian awareness consciousness-raising group. BU Women's Center, basement of Sherman Union Bldg. 353-4240.

6:30-9pm — Gay Youth get together. MIT Walker Memorial, rm 306, 142 Memorial Dr., Cambridge. Social get together for gay teens 15-19.

6:30-8pm — Alcoholism discussion/education group for lesbians, 20 Sacramento St., Cambridge, MA, 661-1316.

6:30-8:30pm — Gay Health Services by appointment, Fenway Community Health Center, 16 Haviland St., Boston, 267-7573.

7pm — Gay alcoholics group, 10 Walnut St., Worcester, MA.

7:9pm — Supportive lesbian rap, Janus House, 21 Bay St., Cambridge, (617) 661-2537.

7:9pm — U. of Vermont Gay Switchboard, 656-4173.

7:10pm — UMass Gay Women's Caucus Hotline, 545-3438.

7:9pm — Yggdrasil Gay Gathering at Yggdrasil, 15 Gilbert Rd., Storrs, CT, (203) 486-4737.

7:30pm — UMass Amherst, Bisexual Women's Rap Group, Campus Center.

7:30pm — Coming Out Course, Clearspace Community Center, 126 Beacon St. (617) 482-0494/277-2484.

7:30pm — Lesbian Feminist Union meeting, 55 Eddy St., Providence, RI.

8pm — Nashua (N.H.) Area Gays rap session; call (603) 882-8732.

8pm — Monadnock Area Gays, for information call Fitzwilliam, NH (603) 585-9419.

8pm — Lesbian Rap at Women's Center, 215 Park St. NH.

8pm — GPC business meeting, Columbia U., Furnald Basement, Broadway at 115th St.

8:9pm — "None of the Above," WUHF-FM (91.3), West Hartford, CT, (203) 521-4553.

8pm — Lesbian Rap at Women's Center, 148 Orange St., New Haven, CT.

8:30pm — Gay Alanon (gay alcoholics). Info. 843-5300.

8:30pm — Hartford Gay Alcoholics Group, (203) 522-2646.

8:30pm — Gay Alliance at Yale, open meeting, basement Hendrie Hall, 165 Elm St., New Haven, 436-8945; public welcome.

9pm — Gay discussion group, Columbia U., Furnald basement, Broadway at 115th St.

TUESDAYS

6:30-8pm — Women's Gay Collective, Women's Center, UConn, CT. (203) 486-4738.

7pm — Pot Luck Supper, 228 1/2 Atwells Ave., Providence, RI.

7:30pm — Integrity, gay Episcopalians, Emmanuel Church, 15 Newbury St., Boston.

8pm — Springfield Gay Alliance, First Unitarian Church, 245 Porter Lake Dr., Springfield.

8pm — Martha's Vineyard gay women and men rap group; info call 627-5370.

8pm — DOB women's rap, 1151 Mass. Ave., Cambridge, MA, 661-3633.

8:30pm — Providence Gay Group of AA. Assumption Parish Hall, 791 Potters Ave., Providence, RI, 231-5853.

To update your listing or to put a new listing into Everyweek send info to Listings Editor, GCN, 22 Bromfield St., Boston 02108.

WEDNESDAYS

6:30-8:30pm — Gay Health Services, Fenway Community Health Center, 16 Haviland St., Boston, 267-7573.

7pm — MCC/Providence Potluck at Parsonage, rap during and after dinner. Bring and share. (401) 272-9247.

7pm — Lesbian Support Group, UNH Women's Center, Durham, NH

7pm — Liberation Rap Group, (617) 756-0730.

7:10pm — Gay Women's Collective meeting. Storrs, CT. Info: (203) 486-4738.

7:10pm — Gay Women's Collective, UConn Women's Center, (203) 486-4738.

7:10pm — Gay Women's Collective meeting. Storrs, CT. Info: (203) 486-4738.

7:9pm — University of Vermont Gay Switchboard, (802) 656-4173.

7:30pm — MCC midweek service, 11 Amity St., Hartford, CT.

8pm — Discussion group for lesbians and gay men, Christ Church, 20 Carroll St., Poughkeepsie, NY.

8pm — HUM meets, Box 262, Fitchburg, MA 01420.

8pm — Yalesbians meeting, rm. B-8, Hendrie Hall, 165 Elm St., New Haven, CT, 436-8945.

8:10pm — Harvard-Radcliffe Gay Student Assoc. meeting. 2nd floor, Phillips Brooks House, Harvard Yard. 498-2014.

8:10pm — URI Gay Social Club, 4th floor Group Room, Roosevelt Hall. (401) 792-5954 or Carl 789-8360.

8:30pm — Gay-straight Rap, UConn, Mental Health Clinic, (203) 486-4705.

9:12pm — Gay Social, Columbia U., Furnald Basement, Broadway at 115th St.

10:15pm — "Gaybreak Radio" on WMUA-FM (91.1) (1st and 3rd Wednesdays).

10:15pm — "Gay News" radio on WHUS-FM, (91.7), Storrs, CT.

THURSDAYS

5pm — Brandeis Gay Alliance, Usdan Student Ctr., Conf. Rm. C, Brandeis U., Waltham, MA.

7pm — Gay Alcoholics, St. Vincents Hospital, Worcester, MA.

7m — Garne Night, 5 Junction St., Providence, RI, alternate weeks.

7:10pm — UMass Gay Women's Caucus Hotline, 545-3438.

7:30pm — Daughters of Bilitis. Gay women's rap at the Old Cambridge Baptist Church, 1151 Mass. Ave., Cambridge. For more information call 661-3633.

7:30pm — UConn Gay Alliance meets in the Student Union, Rm. 218, University of Connecticut, Storrs.

8pm — Lesbian Liberation, informal rap group Woman's Center, 46 Pleasant St. Cambridge, MA

8pm — Womenspace coffeehouse and workshop, 11 Amity St., Hartford, CT.

8pm — Capital Dist. Gay Comm. Council, 332 Hudson Ave., Albany, NY 12210.

8pm — Dykes & Tykes, Women's Center, 46 Pleasant St., Cambridge, MA, third floor, care for young people, 354-8807.

8:9pm — Lesbian Mother rap group, 21 Bay St., Cambridge, MA, 661-2537.

8:15pm — Drinking problems rap group, HCHS, 80 Boylston St., Rm. 855, Boston.

8:30pm — Gay Women's Caucus, UMass/Amherst, 8th floor of Campus Center.

8:30pm — Gay Alliance at Yale, Hendrie Hall basement, 436-8945, New Haven, CT.

9pm — Emerson Homophile Society, rm. 24, 96 Beacon St., Boston.

FRIDAYS

7:8:30pm — GRAC swimming, Lindemann Cntr, Staniford St., across from Longfellow Towers.

7:9pm — GRAC men's basketball, Lindemann Center, Hurley Bldg., Staniford St., Boston.

7:30pm — Am Tikva service, social at Frost Lounge, Ell Center, Northeastern Univ., 300 Huntington Ave., Boston.

7:30pm — Rap group for men and women, MGTF, 193 Middle St., Portland, ME.

7:30pm — Gay get-together, downstairs round-room. Billings Center, U of VT, Burlington.

8:30pm — Berkshire Community Gay Coalition meets at 175 Wendell Ave., Pittsfield, MA. Call (617) 442-9450, M-Th eves.

8:30pm — Alcoholics Together, Our Lady of Victory Church, Isabella St., Boston.

9:12pm — GAY coffeehouse, Hendrie Hall basement, 165 Elm St., New Haven, CT.

SATURDAYS

2pm — Project Lambda Rap session for gay teenagers, 70 Charles St., Boston.

3:6pm — Gay folk dancing for women and men, Peabody room, 3rd floor, Phillips Brooks House (north end of Harvard Yard). Call Eric (617) 776-6377.

10pm-3am — Worcester Hotline, 791-6562.

SUNDAYS

9am — Closet Space 740AM with Lisa Schwartz and Joe Martin. (Boston)

11am — Church of the Beloved Disciple, 348 West 14th St., NYC.

1:2:30pm — GRAC swimming, Lindemann Cntr, Staniford St., across from Longfellow Towers.

2pm — Church of the Beloved Disciple, 348 West 14th St., NYC.

2pm — MCC/Worcester service, Central Cong. Church, 6 Institute Rd., Worcester.

2:30pm — "Gay A's" Alcoholics Rap, Old West Church, 131 Cambridge St., Boston.

4:6pm — Gay Women's Group of Providence rap, (401) 831-5184.

5pm — Dignity/Integrity Mass. St. Luke's Church, 17 S. Fitzhugh St., Rochester, NY.

5pm — MCC/Boston Bible study group, 131 Cambridge St., 523-7664.

5:30pm — Exodus Mass, St. Clement's Church, 1105 Boylston St., Boston.

5:30pm — Dignity service, Arlington St. Church, Boylston St. entrance, Boston.

6:30pm — Gay Church services, 23 Franklin St., Bangor, ME.

7pm — Church of the Beloved Disciple, 348 West 14th St., NYC.

7pm — MCC services, South Church, 292 State St., Portsmouth, NH (first Sunday of month).

7pm — MCC/Providence, 134 Mathewson St. (401) 272-9247.

7pm — MCC/NY worship, 201 W. 13th St. (corner of 7th Ave.).

7pm — MCC/Boston, worship and fellowship, Old West Church, 131 Cambridge St., Boston.

7:30pm — MCC worship, 425 College St., New Haven, CT.

7:30pm — MCC/Hartford, 11 Amity St., Hartford, CT.

8pm-12 — Brown U. Gay Lib, 305 Faunce House, Providence, RI, 863-3062.

8-12pm — NH Lambda for lesbians; phone (603) 332-4440.

CALENDAR

We've expanded our calendar to include monthly listings. The deadline for Calendar Items is Wednesday at noon for the following issue.

25 sat

Cambridge — Gay folkdancing. 3-6pm. Peabody Room, 3rd floor, Phillips Brooks House, Harvard Yard.

26 sun

Cambridge — Closet Space (WCAS 740am) Al Bouchard and Marty Stearns will talk about Clearspace, the gay community center effort. 9am.

Cambridge — Good-Bye Celebration at the Common Grounds Coffeehouse. Lots of music. 2:30pm. 100 Flowers Bookstore, 15 Pearl St.

Boston — Easter, A Celebration of Renewal. The Unitarian Universalist Gay Caucus, 355 Boylston St. 7pm.

26 sun

Boston — Poetry Reading. Freddie Greenfield and John Connolly at Stone Soup Gallery, 313 Cambridge St. 8pm.

27 mon

Boston — "Not for Women Only" (NBC TV, channel 56), will run five shows on homosexuality. 11am. Monday-Friday.

28 tues

Cambridge, MA — DOB Special Presentation and Discussion for Older Women with Lynn Scott and Anita Rossien, Feminist Therapists. 1151 Mass. Ave. 8pm.

NYC — Integrity presents David Rothenberg (Gaysweek columnist, Fortune Society founder) in a panel discussion on "Feminism and Gayness: Communications Vital." 8:30pm. Church of St. Luke-in-the-Fields, Hudson St. at Grove St. Info: (212) 989-6653.

Cambridge — Meeting for those women interested in planning a Mother's Day demonstration in support of the rights of lesbian mothers. Cambridge Women's Center, 46 Pleasant St. 7:30pm.

29 wed

Boston — Community meeting to discuss responses to the massive entrapment arrests at the Boston Public Library, 7:30pm at the GCN office, 22 Bromfield St.

30 thurs

Boston — James Purdy will read from his work and answer questions at Bourbon Street (downstairs at the Citadel), 22 Avery St. 8pm. \$2 admission.

Boston — *The Importance of Being Earnest* will be presented by the Emerson College Theatre Company, 130 Beacon St. 8:30pm. Tickets, \$2.50. Info: 536-0862.

NYC — Julius Fast and "The Body Language of Sex, Power and Aggression" Gay Women's Alternative, the Universalist Church, Central Park West at 76th St. 8pm.

Princeton, NJ — Gay People/Princeton presents *Gay U.S.A.*, a 73-minute color film documentary. \$2 donation. 8pm. Princeton Unitarian Church, Cherry Hill Road & Rte. 208.

31 fri

Bangor, ME — Maine Gay Symposium V at Bangor Community College. \$5 registration. Write the Wilde-Stein Club, Memorial Union, Orono, ME 04473.

Boston — The B.U. Women's Center will be having a Women's Film Festival at 7:30pm in the basement of Morse Auditorium, 602 Comm. Ave. The lesbian film "A Comedy in Six Unnatural Acts" is among those featured. Free.

Boston — Gay Pride Steering Committee meeting, 7pm at Dignity, 355 Boylston St. Social hour to follow.

Amherst, MA — Spring gay dance. 8pm-1am. Dining Commons, Hampshire College. \$1 admission.

1 sat

Cambridge, MA — Gay folkdancing, 3-6pm. Phillips Brooks House, 3rd floor, Harvard Yard.

NYC — Conference: Constructing a History of Power and Sexuality, sponsored by the NYU Graduate History Society & the NYU Women's Center.

10am-noon. Sexual Imagery in Art: James Saslow will speak on "Homosexuals in Art: East and West." Loeb Student Center, NYU. 12:30pm. Luncheon Workshop: Joan Nestle, Lesbian Herstory Archives; Judith Schwarz, "Discovering Lesbian History." 2-3:45pm. Class, Community and Homosexual Behavior. 7:30. Summing Up—Martin Duberman and Blanche Cook. \$5 registration (\$3 student). Child care arrangements must be made in advance: call 598-3031.

NYC — Eastern Regional Lesbian Conference at Hunter College. Contact Lesbians Rising, Hunter College or Gay Women of Brown (401) 863-2189 for schedule and information.

Cambridge, MA — A benefit concert for Men Against Sexism, a men's music collective will take place at 8pm at the Old Cambridge Baptist Church, 1151 Mass. Ave. \$3 at the door or \$2.50 in advance at Redbook. Proceeds will help defray the production costs of recording the group's first album. Childcare will be provided by the Men's Childcare Collective.

2 sun

Cambridge — Closet Space (WCAS 740am) An absolutely insane April Fool's show.

Boston — The Unitarian Universalist Gay Caucus will feature British Gay U.U. Dudley Case, 7pm. 355 Boylston St.

New Haven, CT — Tea Dance at the Gypsy Bar, 204 York St. (behind Yale Daily News). Presented by Gay Alliance/Yale-bians. 5-8pm. \$1 donation.

4 tues

Boston — ****MCC/GCN Benefit Variety Show! Old West Church, 131 Cambridge St. 8pm. For ticket info: 426-4469 or 523-7664.

Storrs, CT — A forum on "Counseling and Health Issues in Gay Life Styles" will begin the Gay Awareness Week sponsored by the UConn Gay Alliance. 7:30pm. Commons 310, UConn. For more info, call (203) 486-2273.

NYC — "Death in Venice": The book, the movie, the opera will be discussed by Richard Plant, known for his writings and talks on Nazi treatment of gays. 8:30pm. West Side Discussion Group, 37 Ninth Ave. at 14th St.

5 wed

Storrs, CT — "Coming Out to Parents," a forum sponsored by the UConn Gay Alliance. Student Union 217. 7:30 p.m.

Boston — Gore Vidal talks about "Sex and Politics in Massachusetts." A benefit for the Boston/Boise Committee. \$5 at the door. 7pm. Arlington Street Church.

6 thurs

NYC — Betty Friedan and the Lesbian Role in the Feminist Movement. Gay Women's Alternative, the Universalist Church, Central Park West at 76th St. 8pm.

Storrs, CT — NGTF co-chairperson Bruce Voeller will speak on Gay Rights. 8pm. Commons 310, UConn.

Atlanta, GA — The Ninth National Conference on Women and the Law will feature a number of workshops on the legal rights of lesbians. For more info, call (404) 542-7669.

7 fri

New Haven, CT — Gay Alliance/Yale-bians presents Gay USA, a 73-minute color documentary. \$1 donation. 7:30pm. Davies Aud. in Becton Center, Prospect near Grove.

Delaware Water Gap, PA — PRIDE '78 Gay Conference. Sponsored by the Pennsylvania Council for Sexual Minorities and the Penn. Rural Gay Caucus. Featuring workshops, entertainment and speakers Elaine Noble and Bruce Voeller. Call (717) 697-3482 or (215) 437-2642 or write Pride '78, P.O. Box 552, Lancaster, PA 17604 for info.

8 sat

Boston — We Are, Women's Educational and Resource Enterprises, is sponsoring a two-day Assertiveness Training workshop at the Lenox Hotel. Info: 277-5944.

9 sun

Amherst, MA — Men and Masculinity Conference. 1-8pm at the Campus Center, UMass. Co-sponsored by the People's Gay Alliance. Contact Southwest Men's Center, JFK Lobby, UMass. Amherst 01003 for info.

11 tues

NYC — "The Gay Novel: Onward and Upward." Patricia Nell Warren, author of *The Front Runner*, will discuss her new lesbian novel, *The Beauty Queen*. West Side Discussion Group, 37 Ninth Ave. at 14th St. 8:30pm.

15 sat

Boston — Celebrate Spring Fever Disco Dance, sponsored by Gays at MIT. 9-1am. MIT Student Center, 84 Mass. Ave. \$2 admission. Free w/MIT/Wellesley ID.

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